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OF

CONGREGATIONAL CHURCHES

OF THE

UNITED STATES

ADDRESSES, REPORTS, STATEMENT OF BENEVOLENT
SOCIETIES, CONSTITUTION, MINUTES,
ROLL OF DELEGATES, ETC.

OF THE

FOURTEENTH TRIENNIAL SESSION
BOSTON, MASS., OCTOBER 10–20, 1910

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NATIONAL COUNCIL

THE FOURTEENTH TRIENNIAL SESSION

ADDRESSES AND DISCUSSIONS

THEME:
"OPPORTUNITY AND EXPANSION"

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SESSIONS OF THE NATIONAL COUNCIL.

YEAR.	PLACE.	MODERATOR.	ASSISTANT.	ASSISTANT.	PREACHER.
1865	Boston, Mass.	Hon. Wm. A. Buckingham	Charles G. Hammond	Rev. Joseph P. Thompson	Julian N. Sturtevant.
....	....	....	....	....	....
1871	Oberlin, Ohio	Rev. Wm. T. Budington	Gen. O. O. Howard	Rev. Geo. H. Atkinson	Leonard Bacon.
1874	New Haven, Conn.	Hon. L. S. Foster	Rev. G. F. Magoun	Rev. I. E. Dwinell	Richard S. Storrs.
1877	Detroit, Mich.	Hon. Wm. B. Washburn	Rev. A. L. Chapin	Hon. C. G. Hammond	Zachary Eddy.
1880	St. Louis, Mo.	Rev. Henry M. Dexter	Rev. J. M. Sturtevant, Jr.	Rev. John D. Smith	Samuel E. Herrick.
1883	Concord, N. H.	Rev. Arthur Little	Frederick Billings	Rev. Cushing Eells	Frederick A. Noble.
1886	Chicago, Ill.	Hon. Lorrin A. Cooke	Rev. John K. McLean	Rev. Benjamin A. Imes	Prof. Geo. P. Fisher.
1889	Worcester, Mass.	Pres. Cyrus Northrup	Ira H. Evans	Rev. Franklin S. Fitch	Israel E. Dwinell.
1892	Minneapolis, Minn.	Rev. A. H. Quint	Hon. B. M. Cutcheon	Rev. George C. Rowe	Charles M. Lamson.
1895	Syracuse, N. Y.	Hon. Nelson Dingley	Rev. Charles O. Brown	Rev. Geo. W. Henderson	F. W. Gunsaulus.
1898	Portland, Ore.	Rev. Frederick A. Noble	Rev. George C. Adams	O. Vincent Coffin	Albert J. Lyman.
1901	Portland, Me.	Rev. Amory H. Bradford	William H. Strong	Rev. S. B. L. Penrose	William J. Tucker.
1904	Des Moines, Ia.	Rev. Wash'n Gladden	Hon. J. H. Perry	Rev. H. H. Proctor	Alexander McKenzie.
1907	Cleveland, Ohio	Hon. Thos. C. MacMillan	Pres. J. G. Merrill	Rev. F. L. Goodspeed	Rev. Geo. A. Gordon.
1910	Boston, Mass.	Rev. Nehemiah Boynton	Rev. Arthur H. Smith	Pres. Charles S. Nash	Pres. W. D. Mackenzie.

Secretaries: Rev. Alonzo H. Quint, 1871–83; Rev. Henry H. Hazen, 1883–1900; Rev. Asher Anderson, 1900.

Registrars: Rev. William H. Moore, 1871–1901; Rev. Joel S. Ives, 1901.

Treasurers: Charles G. Hammond, 1871–74; Charles Demond, 1874–78; Rev. Henry M. Dexter, 1878–80; Rev. Lavelette Perrin, 1880–89; Rev. Samuel B. Forbes, 1889–1907; Rev. Joel S. Ives, 1907.

MODERATOR'S ADDRESS: OPPORTUNITY AND EXPANSION.

THOMAS C. MAC MILLAN, ILLINOIS.

This occasion is no ordinary one. While we are convened as a National Council, we are at the same time assembled to celebrate the one hundredth year of the life of the American Board. And there are also gathered, "with one accord, in one place," many others, representing our churches, who have come hither from the East and from the West, and from the North and from the South, to attend the several meetings of our other denominational agencies. So that this is a place to recall the achievements of the past century, and to afford an opportunity to express thanksgiving for its countless blessings, as well as a time to consider large plans for service in the century upon which we are about to enter.

Such a union of the anniversaries of our national societies has never before come to us as a body of Christian people. And that the meetings are to be held in the city of the Puritans is certainly an event in itself which well expresses the fraternal relationships that thrive between our boards, associations, and societies; and highly illustrates the coöperative value of such assemblies; and deeply impresses upon us the desirability, not to say necessity, of making provision here and now for their regular continuance; and moves us to recall with reverence, and to repeat with sincerity, the prayer which is graven on the municipal seal as the motto of Boston: "*Sicut Patribus sit Deus Nobis,*" — May God be with us, as he was with our fathers!

The National Council of 1907, held in Cleveland, was overshadowed by the questions attending the proposed union of the Congregational, the United Brethren, and the Methodist Protestant communions. Consideration of that important matter had for months been the foremost theme in our denominational press, in State Conferences, and in District Associations. Pending a decision upon the merger, all related subjects pertaining to the life and work of our denomination were held in suspense; and suggested changes in our polity, as, for instance, in the powers and nomenclature of our District and State bodies, were considered, and somewhat shaped, by the prospect of the consummation of that union.

Negotiations looking toward the proposed merger have come to a pause. While our own denomination stands committed to the vote adopted three years ago, in Cleveland, as favorable to the union, if the proposed plan could be modified in some of its substantial parts, no present general discussion appears to hinge upon an immediate prospect of such an agreement as this would involve.

A STATEMENT OF POSITION.

"The Congregational Churches of the United States, by elders and messengers assembled, do now associate themselves in National Council, —

"To express and foster their substantial unity in *doctrine, polity, and work.*" — CONSTITUTION, adopted November 17, 1871.

As we are about to enter upon another triennium, it seems not unfitting that we again make known our position as Congregationalists, concerning what we hold to be the essentials of the faith of the founders of our church and of our Republic; and that we once more resolve to send forth into all the world the Gospel which shall contain the same vital doctrines believed and taught and proclaimed by our first missionaries of one hundred years ago.

Our Congregational heritage is a heritage of freedom. With great price have we acquired the liberty we possess; and in that liberty we propose, God helping us, to stand fast.

Efforts to preserve, from declensions from the faith, professors of Christianity, by compulsory assent to arbitrary standards, or by investing in others what we conceive to be unscriptural powers, appear to us to be as incorrect in theory as they have been ineffectual in practice.

The occasional revolt against certain doctrinal declarations of councils and assemblies has sometimes led to that other extreme which would repudiate all authority. There is an Authority, however, whom we as Christians are bound to recognize, to whom we are ever compelled to turn, and who must be accepted as final in the realm of our religious thinking and life, if we are to retain with consistency, and in all conscience, the name we bear; and if we are to live, and profess, and preach, the divinest Good News to our fellow-men. And that Authority is Jesus as we have Him and His teachings unfolded to us in the New Testament.

In this era of doubt and debate, we as Congregationalists would utter no uncertain sound. We would speak in distinct, affirmative terms regarding the things which we believe to be fundamental. We would express what we hold to be essentially evangelical Christianity, with no purpose, however, to fetter either ourselves or our churches to statements of past centuries, valuable though they may be as testimonies and as marks along the historic highways, nor yet to lay upon our children a yoke which our fathers felt themselves unable to bear.

Once more the center of theological discussion has shifted. Now again it is the New Testament. Whatever the averments may be, the point of attack is the personality of Jesus. This issue is not to be evaded. We shall have to continue to insist that culture is not salvation; that education is not the new birth; that Socrates cannot take the place of Jesus.

When men see and know what Jesus can do and does, for and in and with their fellow-men's hearts and lives, it does not appear to be a mark of too high credulity to believe that while He was here on earth, the Master wrought mightily in the realm of nature.

The *platform* of our principles, the statement of our belief, should, therefore, be affirmative, unequivocal, evangelical.

The *preparation* provided by our institutions of learning for our young men in training for our ministry should be thorough, evangelical, constructive.

The *purpose* for which the church and its preachers and its teachers are in the world should be understood to be, and be, not to furnish a forum in which to exploit negations, not to provide esthetic and literary and social circles, but as a means, an agency, to bring men to God.

The World's Missionary Conference in Edinburgh, Scotland.

In an emphatic sense, this is the missionary's year. We have had the Laymen's Missionary Congress in Chicago; we are about to have here the American Board's centennial celebration; and we have also had the World's Missionary Conference, in Edinburgh, Scotland, two similar conferences having been held, one in London, in 1888, and the second in New York, in 1900.

Its central feature and subject was: How best to make Jesus and His message known to the non-Christian peoples.

While it was a union of Protestants, those present were "assured [by Rev. Wallace Williamson, in St. Giles, Edinburgh] of the prayers and sympathy of the Greek and Roman churches."

It was in the broadest sense a conference. Designed to give representatives of all the parties in interest an opportunity to discuss missionary problems, it yet left the delegates, and those whom they represented, perfectly free regarding the adoption of policies.

The Chicago Congress had as its object the creation and enlarged continuance of missionary consciousness, so that contributors and non-contributors to foreign work might be made to feel and make more effective their opportunities and responsibilities.

The Edinburgh World's Conference was devoted to a study by Christians of the best means by which, and to a study of the best training of the men and women by whom, the gospel shall be conveyed to the non-Christian nations.

The watchword of the conference was Coöperation. It met the difficulties of the foreign fields frankly and courageously. Duplication of work was fearlessly and fraternally faced, and sincerely deplored, and by none more than by the missionaries themselves.

The most important measure proposed and adopted was that which provided for the formation of an International Missionary Commission "to extend and standardize the work on the mission fields."

The spirit of Christian brotherhood was pervasive and impressive. It was a mighty object lesson of the vitality of modern Christianity. It demonstrated in the large the unbroken success of Christian missions. It made clear that the Christian Church was and is an aggressive church. It brought strongly before all the necessity of the development of the independent native ministry and of the native church. As Prof. Harlan P. Beach so well said, it was remarkable socially, technically, ecclesiastically, prophetically, and dynamically.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

At home and abroad, competitive Protestantism is giving place to coöperative Protestantism. This is no mere driftage, but a carefully calculated course; no mechanical ecclesiastical device, but an actual alliance; no elusive connectional mirage, but a veritable, vitalizing relationship; the expression of a profound principle, the beginning of a far-reaching policy.

As Congregationalists, we are deeply interested in this, one of the greatest of Protestant union movements of a century, already noted for its unions and reunions, because it is based upon the twin Congregational primal principles of freedom and fellowship.

The Federal Council was neither small in its ideals nor limited in its compass. At its first quadrennial in Philadelphia, December 2–8, 1908, there were present representatives of thirty-three bodies of Christians, having nearly twenty million communicants as their constituents, and with an adhering constituency equal to one half the population of the United States.

How our Catholic brethren view this movement may be gathered from the following, quoted from a leading church journal concerning the New York Conference:

" It is the most important and impressive religious gathering ever held among non-Catholics. If ever church unity is to be visibly attained, even in a moderate degree, it will be brought about under some such form as the great conference in New York has assumed."

State and district and local federations will come as matters of course. Several such have been in successful operation for some time. The Maine Inter-Denominational Commission, organized in 1891, was the first in the field with this large plan; and Vermont has furnished another striking illustration of the practicability, the efficiency, and the economy of the principle of federation.

THE LAYMEN'S MISSIONARY MOVEMENT AND MISSIONARY CONGRESS.

A recent notable event in church history in America is the Laymen's Missionary Movement and Missionary Congress, — for they were really one. Never before have we known deeper interest among the men of our churches concerning missionary endeavor at home and abroad.

During the past year, seventy-five laymen's missionary conferences were held in as many different metropolitan centers from New England to the Pacific Coast, and from the Gulf States to the commonwealths bordering upon the Lakes of the north. These brought together in close companionship, and directly influenced, upwards of a hundred thousand laymen, representing practically every Protestant communion in the United States. The inspiration due to this widespread awakening soon sought and found definite national coöperative expression in the Missionary Congress held in Chicago in the beginning of May last.

The purpose of the congress was to enlist Christian men in a movement to reach every nation and tongue; and, in the high optimism of those who arranged it, "to do this in our own generation."

It was at once a new vision, a stirring battle-cry, an interdenominational union, a nation-wide awakening, a world-broad inspiration. In the oneness of its spirit and aim, it was marvelous. Its sustained intensity was remarkable. Its dominant aggressive note never quavered. Almost overpowering in the array of missionary information at first hand, it seemed to make possible, in our own time, the dream of a united Christendom, and, therefore, of an obeyed Christ. Its appeal to the heroic in Christian men was matchless. The vastness of the unfolding opportunity was only equal to the comprehension had of the tremendous present responsibility. No such call for lay leadership has ever before been heard on this continent.

It was a confession and a consecration. It was a promise of a continued coming together in the years to come of Christian men, irrespective of denominational affiliations. It was an acknowledgment of the power of the followers of the Christ when in cordial coöperation, and of the simplicity of the scheme of such an endeavor. It was the answer of the ordinary man required to do the extraordinary thing.

It was a mighty spiritual uplift. It knew neither narrow sectarianism nor sectional lines. It was a proclamation to the entire Christian world that the non-Christian world is ready for the gospel.

It placed at every Christian layman's door the privilege of this noble service. It led the willing heart to the limit of its effort. It struck home the lesson that lay-money and lay-men both were needed, and needed now, in the foreign field, as well as in the homeland.

In view of the splendid enthusiasm, and of the deep conviction generated by, and emanating from, this inspiring missionary congress, an imperative duty is laid upon our Congregational churches. It becomes the privilege of this National Council to conserve, to the fullest extent possible, the faith and zeal of which the congress was so conspicuous a manifestation.

To do our part in providing for the maintenance of this coöperative movement, I recommend the appointment of a committee to consider this important subject, and to provide, in the name of our Congregationalism, for a continuance of our denominational representation in future missionary congresses.

Our Congregational Brotherhood.

The days we live in are great days. If they are big with problems, they are also big with possibilities. While some of us may have been dreaming vague dreams, there are not wanting those of our number who have had very vivid visions.

In our immediate companionship, we have seen developed in recent times, in a marked manner, a distinct denominational consciousness, and this in no narrowing sense. It has taken one of its noticeable and practicable forms among our men.

The Council of 1907, at Cleveland, expressed its candid and cordial approval of the proposal then and there made to found a Congregational men's organization along broad national lines. Personal obligation and associated opportunity were the principles laid down.

This movement was at once a call and an answer. The response to the voiced need was the first Brotherhood Convention, held in Detroit in April, 1908. The fundamental objects of the organization, as set forth in its first constitution, were: The enlistment of men in the service of Christ, increased efficiency in the local church, the furtherance of social righteousness, and fellowship with all other Christian bodies for the promotion of the kingdom of God to the ends of the earth.

It was a wise decision on the part of the Brotherhood directory to hold the second convention in connection with the American Board meeting in Minneapolis in October, 1909. Theretofore many of us had been hearing of things to be done by others; then it was that we had forced upon us what we ourselves were to do. And the invitation of the Brotherhood Convention to meet here in this historic place, and at this great missionary centennial, should so add to its definiteness, and so enhance its dynamic, as to give it form and spirit to reach every constituent church of our faith and order in all this land.

We would not unnecessarily multiply the agencies already in the field for world-evangelization, but rather increase their efficiency; not introduce more machinery into our denominational workshop, but rather improve the character and increase the volume of our denominational output; not create new and expensive enterprises, but rather impart, if possible, somewhat of our own quickened usefulness to the already efficient work which our several existing Boards, Societies, and Associations have been carrying forward under those to whom our churches have committed their more direct management, and who without exception have satisfactorily and successfully discharged this important trust.

It would be difficult to state in words just what thus far have been all the results of this men's movement. Some, however, are apparent:

1. We have made distinct gains in interest touching all our denominational enterprises. The support which has followed has been substantial. It should be consistently sustained.

2. The expression of this denominational masculine consciousness seems in no way to have interfered with our coöperation with other bodies of Christian men; indeed, it has increased it in many respects. Work for the Master and his kingdom, conceived and conducted in his spirit, has never tended to separate Christian men, but has ever tended to unite them.

It is eminently fitting that the Brotherhood, which came to birth in 1907, and at that Council received from the retiring moderator, Rev. Dr. Washington Gladden, a powerful and prophetic message concerning "The Church and the Social Crisis," should now be specifically entrusted with the privilege of bringing the business men of our churches to the knowledge and practice of the gospel of the Son of Man in its present application to existing social conditions.

It seems to me that this can best be done by means of the adoption and support by the Brotherhood of the Industrial Department, which our Home Missionary Society, after full and careful consideration, finds itself presently unable to assume and properly continue, with the numerous other demands made upon it.

City Evangelization.

Strong missions in foreign fields are predicated on strong churches in the homeland. With its self-sustaining churches, the homeland has also its large responsibilities in the maintenance of struggling churches in city, suburb, and country; in destitute districts; in new and promising communities; among foreign-speaking peoples; a claim and a privilege, to be admitted and extended wherever there is a frontier; and a frontier is wherever there is a want; and to our neighbor, who is the one who needs us most.

In the three years last past, city evangelization has been studied with great care by our National Home Missionary Society experts. When we remember that our 1,577 home missionaries care for 2,304 churches and preaching stations,—of which 348 hold services in fourteen European and two Asiatic tongues,— and that our urban populations are increasing by hundreds of thousands annually, we feel that the call for more liberal support here should have an immediate nation-wide response; and therefore, that there should be created by the Home Missionary Society a distinct department to which this work shall be committed.

Our Southland Privilege.

The Southland just now presents a field for two lines of Christian endeavor, which, it is earnestly submitted, either must speedily be undertaken on a more patriotic and permanent basis, or else the alternative be faced of a practical abandonment of our enterprises in that part of the Union.

1. There are some forty cities in these States, having a population of twenty thousand and over. It is in these cities that our

colored brethren are to be found in greatest numbers. Many avenues for improvement are entirely closed to them. Their own race cannot as yet furnish the religious and educational privileges which they need, and must have, to continue their upward progress as a people. In every one of these cities we should establish, and support, a church modeled after our splendid First Church in Atlanta, under capable and consecrated leaders, like our beloved Dr. Proctor.

2. In the Southland, also, we should have at least a score of Tougaloos, with suitable equipment and ample endowment, and with as many Dr. Woodworths; as well as an equally strong and serviceable circle of institutions after the type of Fisk University.

Congregationalism at University Centers.

The stability of our faith is eternally important. Whatever tends to strengthen it is constructive Christianity; whatever tends to enfeeble it is destructive of Christianity and of its finest fruits.

During the past decade our pulpits, generally speaking, have been free from the charge or suspicion of enfeebling or attempting to undermine our faith. The dangers in this particular have been brought about chiefly, may we be permitted to say, by some who occupy high places in several noted institutions of learning.

It is, therefore, a matter of satisfaction, and a cause of profound thankfulness, to observe the attitude of Christian people with reference to the planting and maintenance of evangelical churches at State university centers. In the central and western States, this has become a distinct movement. In our own circle, the entire denomination in several States has been, and is being, asked to help found and maintain Congregational churches at these State educational centers. The specific purpose is to furnish those of the student body who come from Congregational homes with worship and work after our faith and order. Where these university cities and towns have thus been cared for, under approved leadership, the moral and religious influences have been marked and gratifying.

Our relation to the college and to the university is of the utmost importance. Our denominational institutions should, of course, be maintained, and will be. There is, however, a relation between our churches and our seminaries to the State universities which has been almost entirely neglected by us. The attitude of these institutions generally toward religion, we must come more clearly to understand. It is one of hearty receptivity, and not at all either of rejection or of hostility. Both faculties and student bodies are cordially welcoming the teaching and preaching of the gospel. University churches and religious houses are invited, and their purposes and work are given generous approval and support.

It is to the universities as well as to the colleges that we must look for candidates for our ministry. We want their choicest graduates for our seminaries, and later for our pulpits. Our Education Society has here one of its great opportunities. It should strongly reinforce the splendid work of our seminary presidents and professors in their efforts to enlist young men for the ministry, by the maintenance of a department, under capable leadership, that shall place before our college-bred men the imperative need of ministerial recruits, the high character of the service to be rendered, and the glorious compensations of such a Christlike ministry.

To guarantee the perpetuity of our Congregational work at such university centers, where church properties or religious houses have been acquired or erected by general denominational contributions, or by special gifts, I recommend that the title to such properties or houses be vested in the regularly incorporated State Conference, to be held by it in trust for the denomination in the State; or that the title be vested in our Church Building Society, as our national representative body, to be held by it in trust for the denomination in the nation.

The National Council — The Constituent States.

The fact that we as Congregationalists hold that we of right ought to be, and are, free and independent, enables us to do much, and will enable us to do many more things, best adapted to bring about the results we are seeking.

Since the National Council at Portland, Me., in 1901, we have been making much denominational history. At Des Moines, in 1904, we came to a real denominational consciousness, and then and there was uttered the first formal national expression regarding the wisdom of increasing the efficiency of our agencies in States and districts. This was set forth:

1. By a recommendation favoring the readjustment of the functions of our State and District bodies; and

2. By a wider conception and a newer definition of the obligations and opportunities of these State and District organizations respecting their oversight of churches needing their care.

This subject was carefully considered by the Committee on Polity of the Council of 1904; and its report made at Cleveland in 1907 was cordially approved by that Council. In substance, its recommendations include the following:

That the State organizations become legally incorporated bodies; that they carry on the work under a general superintendent and such boards as they may create; and, acting in coöperation with local associations and churches, that they provide for and direct the church extension, and the mutual oversight and care of all self-sustaining as well as missionary churches and other missionary and church activities, to the end that closer union may insure greater efficiency.

Out of what threatened to be a chaos of divergence is emerging a strong denominational consciousness which seeks expression and operation through District Associations and State Conferences, and which is certain to realize itself in a closer denominational union through the National Council.

There is great need of wise guidance at this point. We cannot afford the luxury of a revolution. What we need is an orderly and well-directed evolution. We are seeking how best we may express our growing Congregational life in terms consistent with our history and practice, and adapted to our growing national life.

For this reason it will be of vital importance that, during the next three years, our churches move with a common purpose in the direction of a perfected representative democracy.

THE "TOGETHER CAMPAIGN."

The Inter-Missionary Societies' movement of 1909, felicitously termed the "Together Campaign," is deserving of a chapter in our church history, both because of what it accomplished directly, and on account of what it may lead to.

When we met in National Council in Cleveland, in 1907, this was an enterprise not thought of. As an undertaking with a definite monetary object, it has gone far beyond the dollar-mark. As a denominational endeavor, its results have been pronounced, and, I believe, permanent.

For the first time in many years, our missionary societies are now out of debt. This of itself is a notable thing. But the way in which they came to be delivered from their heavy, hindering, financial load is even more notable.

Competing methods were wholly discarded. There was no duplication of agencies, no waste either in labor or literature.

Our secretarial statesmen saw eye to eye. To them is due the credit for the conception of the campaign and for its successful execution. The labor involved was neither little nor limited. The entire group of our Missionary Societies entered into the canvass of the church membership upon an agreed and equitable basis. Thus united, they carried through a program marked by entire freedom from rivalry, and in a spirit of coöperation as fine as it was successful. Gratifying and helpful as were its financial results, it produced at least three important effects:

1. The "Together Campaign" gave an impressive exhibition of the essential unity of all the mission work which we have had, and now have, in the denomination.

2. It did much to promote and establish unity. Coöperation between our Missionary Societies is now made vastly easier; and, through the presentation of the Apportionment Plan in that campaign, it has come to pass that our churches are more than ever inclined to insist upon an all-round and balanced missionary effort.

3. As a part of these results, or rather as including them both, there came into existence a larger consciousness of the importance and of the claims of the missionary cause than we had for many years, if ever. This did not come through addresses to large audiences, for in most places the attendance was small; but it did come about because, through the wise and wide statement of the plans and purposes of the campaign, and through the final achievement of the minimum amount sought for, our people were led to think of missions in a more general way than had been the case in recent years.

These results were a triumph and a prophecy. There are lessons for us as a denomination in this wonderful union effort. Greater things for the kingdom must be conceived and undertaken. The business judgment of our thoughtful men approved the methods followed in this canvass. The way in which the campaign was conducted met the hearty commendation of our churches. The churches represented in this National Council, and the societies affected, cannot but contemplate their own and each other's future somewhat in the light of that which has been taught by this experience.

The Work of Our National Societies.

The work which the national societies are managing, as agents of our denomination, needs only to be carefully studied to be cordially approved. That work has been and is being carried on with broad intelligence, with splendid courage, with great efficiency, and with rigid economy.

1. *What our Congregationalism is:*

Our Congregationalism is a great philanthropy.

Do we realize how many kinds of Christian service our denomination is actively engaged in, both at home and abroad?

Are we in sufficiently close touch with their various enterprises to keep informed regarding the nature and extent of the work which our national societies are doing in our name and for us, in establishing and maintaining hospitals and dispensaries, and in other humane physical relief which they are furnishing to the needy every hour, in some part of the world?

Do we appreciate the fact that through them we are helping to support, abroad and in the homeland, an educational system, where the " color line " is never drawn; in which class and caste are obliterated; in which primary and grammar and high school branches are taught; in which academic, and industrial, and normal courses are provided; where the open Bible has a large and honored place, and is taught by competent instructors; and that we are keeping at work presses which supply a religious and ethical literature of the very best type?

Are we aware that countless communities exist, in which our societies have planted stations and chapels and churches, which are practically the only moral and social and literary, as well as religious, centers?

And do we follow, even afar off, the widely and wisely sustained efforts of our societies, in providing, here and in foreign lands, a redemptive force, with thousands of converts, who are the choicest youth of their races and generation?

2. *What it costs:*

The ever-recurring inquiry as to the cost of the administration of these benevolent societies seems here again to call for an answer. There is an impression, that, to quote an oft-repeated phrase, " it costs a dollar to send a dollar to a missionary or mission field." Such an opinion is very wide of the mark. In the newer work of any denomination, the expense for administrative purposes is necessarily greater than for that which has long been established. The standard may better be discovered by the use of statistics gleaned from such societies as have for some time been maintained. We therefore look to the American Board, our oldest society, for information in this particular. The figures for administration of the American Board include salaries of secretaries, treasurers, and business representatives, rents, clerical and agency expenses, cost of traveling of returned missionaries and of secretaries, publications, postage, shipping, etc. These form what are called " administrative expenses." They show that, for this large and important work of the American Board, there is an annual outlay of between nine per cent and ten per cent. So that for the services rendered and the returns had, the cost is small indeed.

3. *What we owe, and to whom:*

Besides the onerous duties of the secretaries who bear the laboring oar, we would here take occasion to express our heartiest appreciation of the large debt we owe to the busy men and women who comprise the working crews of the craft forming our home and foreign fleets. They have given liberally of their time and of their substance in this behalf. Without them, and their unremitting voluntary services, and their large contributions, our benevolent societies would be seriously wanting in some of their most useful and beneficent features.

4. *Fiscal years:*

In this connection, attention is called to the confusion which prevails regarding the dates for the closing of the fiscal years of the seven societies.

These dates now are:

A. B. C. F. M.,	August 31	Church B. S.,	December 31
A. M. A.,	September 30	Education S.,	June 1
C. H. M. S.,	March 31	Minist'l Relief,	May 1
S. S. & P. S.,	March 1		

It is recommended, for the benefit of contributors, and to give further value to the statistics published in our Year-Book, that the societies rearrange their financial years so as to make them the same.

The Relation of Our National Societies to Our Churches.

A subject which has received much attention during the past three years, and which I believe to be the most important administrative question now before the denomination, is:

How may our national societies be brought into closer relation to our churches?

Several of the methods suggested provide for the direct control and management of all the societies by the National Council; and for yearly meetings of the Council. And they contemplate the assumption by the Council in the near future of the administrative functions of the societies.

It was apparently not in the minds of the founders of the Council to make of it an administrative body. Rather did they seem to hope and plan for an inspirational assembly, through and from which the spirit in the churches might be quickened and sustained.

To change radically this purpose raises a fair inquiry as to whether such a constitutional reconstruction might not do away with, or at least dull, the spiritual and inspirational character of the Council, by the substitution therefor of a business or administrative assembly only, or largely, whose success as such under existing circumstances may be problematical. The ideal to which we may confidently look is a union of the inspirational and administrative, and the beneficent results which should follow such a real union.

No one would have the temerity to assert that our existing agencies and methods may not be improved. We surely should, above all things, wish to maintain only such means as shall best do the work committed to us as a denomination. And we should certainly be the first to adopt changes, when their necessity and value are recognized.

Obviously, then, the practical questions before us are: Where shall this readjustment begin, and how, and when?

1. It would appear that it should begin with a society, or with societies, each conducting two or more branches or departments of work which clearly are unrelated; branches or departments which can be separated with the least possible friction or interference with their efficiency; which can be divided to the satisfaction of each society concerned; and whose readjustment along something like these lines will generally be approved by our constituent churches.

2. It would appear that, should a readjustment in this particular be considered wise, the National Council, presently the only body directly representing our churches as a whole, would more nearly and naturally be considered by our denomination as the most convenient existing agency through which it may be accomplished.

The Council took the first step in what may be called the "New Congregational Nationalism," in Cleveland, three years ago. It was then and there that it adopted into its family the Board of Ministerial Relief, no doubt "the first-born among many brethren."

The plan by which the suggested readjustment may be brought about should be carefully considered and worked out with deliberation by a competent committee. In general, it involves:

1. The attitude and action of the societies themselves.

2. The opinion of the churches, so far as that can be ascertained.

3. The judgment of this Council, or its successor, on the propriety and necessity of the change, or of any change, proposed.

It is a proper question for us to consider if it would not greatly increase the efficiency, and greatly lessen the expense, if the missionary work of the Sunday-School and Publishing Society were not speedily transferred from the latter to the Congregational Home Missionary Society, and thus leave the Publishing Society to become that, and all that, which its name indicates.

We need not here discuss in detail the matter of the quite apparent want of connection between the missionary work and the publication department of the Sunday-School and Publishing Society. Each is most important to the life and success of the denomination. Both must be maintained. But not necessarily together. The Sunday-school branch has to do with the first step in missionary endeavor. The publication branch has, it is true, to do with the education of our youth, but it also has to do with the whole line of our denominational literature, and with general Christian literature as well. We have never been anywhere as near to our publishing house as many of our sister denominations are to theirs, or as we ought to be, and may be. We are less concerned in this discussion as to locality than as to the creation of a real consciousness of denominational ownership and efficiency.

I have referred especially to this society because it furnishes a striking illustration of the desirability, nay, even the necessity, of putting into operation this readjustment plan, in and by means of the good offices of the National Council, and because our denominational paper has expressed itself on the subject, as well as on account of what I believe to be the opinion of most of our churches.

I would that large recognition be given to this subject by the Council. In the interest of denominational unity and efficiency, the time seems ripe to consider whether it is not now desirable and feasible to create a strong bond of union between all our churches, from coast to coast.

We may enter upon such a movement with this initial advantage: The denomination now possesses in *The Congregationalist and Christian World*, a paper denominationally owned. Its publication by the Pilgrim Press, the servant of the churches in union, compels an attempt to represent all parties in the denomination, and to serve all parts of the country. Its limitations in realizing this ideal would be materially remedied if the board of directors of the Publishing Society were made nationally representative. We believe such a board would more than justify its creation, could it work out a plan of unification of our denominational papers. We believe that one denominational paper, with certain adaptations to sectional demands, would be a most effective agency for the practical unification of all our common interests.

May I be permitted to express the hope that our churches and societies alike shall come soon more fully to realize and generally to recognize the value of our Publication Society as a denominational asset. The literature which comes from its presses is a credit to our denomination, and has become a profit as well. Our society's publications, I should add, are among the best edited and mechanically " made up " of any in the country.

We have had demonstrated that coöperation is a success in the *American Missionary,* and we pray that the time may speedily come when the complete oneness of all our missionary magazines shall be consummated.

The Apportionment Plan.

The Apportionment Plan, which has met with such marked approval throughout the denomination, indicates clearly the willingness of the churches to coöperate in a comprehensive benevolence plan.

It is to be observed that so much of unification as was applied in " The Together Campaign " did not in the least disturb the corporate interests of any of the societies, nor did it affect the efficiency of the administration of any. It is to be remembered, also, that, during that entire brilliant and successful campaign, the emphasis was ever laid upon the oneness of the work of the societies; and the response was to this united appeal.

Our national program calls for the underwriting of twenty thousand shares of stock at one hundred dollars each, for the world-work of Congregationalists each year. Of course, the number of shares which a State, a district, a city, a church, or an individual can take, must be left to each to determine. Only when the ratio recommended by the National Council is incorporated in the Apportionment Plan will the strong share the burdens of the weak, and the weak feel the fairness and the friendship of the strong.

In the " Together Campaign " the bookkeeping was simple. There was no multiplicity of treasurers to confuse contributors. All pledges went to one place. All funds were collected through one office. Men who were moved by the world-vision subscribed in one pledge, and the bookkeeper did the rest. It was simple; it was businesslike; and it won.

In this day, our men who do large things in business want to have their denomination undertake large things. They believe it is as easy to do a big thing as a little one. And our missionary societies are frequently hampered by ourselves, while we wonder why they seem to be somewhat out of touch with our churches.

At a much less cost than the several societies are put to, under our present methods, we believe that a more vivid and permanent impression can be made, and each man's share in the whole work brought home personally to him, if all of the societies were to combine in creating and maintaining one Bureau of Information and Support. Operating from such centers as Boston, New York, Cleveland, Detroit, Chicago, St. Louis, Minneapolis and St. Paul, Omaha, Kansas City, Denver, San Francisco, Los Angeles and Seattle, with a strong co-operating committee back of each center, intensive methods of beneficence could be introduced which would greatly multiply the returns and divide the expense.

By the Apportionment Plan we estimate that our churches should raise ten million dollars annually, of which four fifths, or eight millions, are to be expended for home purposes, and one fifth, or two millions, contributed to the seven national societies, on a basis agreed upon among the societies themselves, figured on their proportionate needs extending over a period of years.

The Apportionment Plan reaches through the State Conferences and the District Associations to the local church and to the individual. It creates no new ecclesiastical machinery, no additional wheels, but aims to put vastly more power into such as we have. It takes notice of our world-missionary right, and it confesses our personal accountability. It is a proof and an expression of our denominational loyalty and unity, which it creates and continues. It is businesslike, as it seeks to inform us as to the source and amount of our income before we assume obligations for its expenditure. It is economical, as it reduces the cost of solicitation and administration. It provides against deficits, and thus steadies the work in every part. It makes possible the development, and anticipates the advance, of our enterprises. It eliminates the special pleader, whose efforts tend to unsettle balance; and it encourages the presentation of every departmental endeavor in its proper relation, magnitude, importance, and needs. It commands the careful study by the individual of the fields. It calls for the educational sermon rather than for the emotional or sensational address. And it demands a world-response because it furnishes a world-motive.

"WATCHMAN, WHAT OF THE NIGHT?"

We are closing a triennium of unexampled activity in every department of the world's work. We are about to enter upon another of undefined opportunity and of uncharted obligation.

The achievements of this period in the realm of religion are numerous and important. They have been secured by our brethren of many Christian communions, and are not confined to any one of them. They have touched denominational development at almost every point. In them we rejoice as though they were our own. We can do little else here than enumerate some of them; but they belong to us as a very real part of our common Christian heritage, and as such, we believe, have a proper place in our triennial history.

Our Baptist brethren consummated, this year, at their national meeting held in Chicago, a notable advance in centralization and efficiency. Some such consummation, representing the practical wisdom and virile energy of our people applied to administrative affairs, is devoutly to be desired among us; and in these days of swift social change, the old Puritan motto, "Reformation without tarrying for any," is more effective than the often obstructive policy expressed in the caution, "Make haste slowly."

Our Presbyterian brethren have witnessed the completion of one of their union movements, which mean so much to other Christian bodies as well as to themselves.

Our Catholic brethren assembled in Montreal have had a remarkable celebration, attended and participated in by distinguished clergy from Europe and America, and by thousands of their devoutest members.

Our Episcopal brethren are even now holding their influential general convention at Cincinnati, Ohio.

To both these last-named fellow-Christians we owe an especial debt of gratitude for their uncompromising attitude and their unequivocal utterances concerning the purity of the marriage relation and the sanctity of the home. The same standard of personal morality should be required of the man as of the woman, and this it is the duty of every body which bears the Christian name to preach, and to teach, and to enforce, with all the power and authority God has given his servants.

The World's Sunday-School Association's gathering in Washington, D. C., was a great one, the third in the series, sadly shadowed, however, by the drawing of the "color line." *

The monarch of a mighty nation, speaking our own language, has let it be understood that he is averse to subscribing to an official oath, some of whose terms are offensive to the religious convictions of a large number of his loyal subjects, and no longer considered necessary in this year of grace in a Christian country.

Another monarch of a great continental people spends long days and nights in earnest discussion with learned doctors of theology of his empire concerning the foundations of belief in the personality of Jesus and of the historicity of the New Testament.

In Great Britain there is a well-organized movement for the promotion of the publication of pure literature.

The World's Young Women's Christian Association, held in Berlin this year, set apart much of the time of its fourth conference to a study of the best methods of practical service in behalf of members of their sex; assured that it were better to help one of the Master's little ones than to change the geography of a hemisphere, or to be the ruler of an empire whose boundaries know no setting sun.

And we note with interest the meeting, also held in Berlin this

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* This reference to the "color line" was the occasion, from the floor of the Council, of a protest of a delegate from Washington, D. C., who denied its correctness. The authorities on which the above statement was based were: Mrs. Lillian Camp Whittlesey, correspondent of *The Congregationalist*, at Washington, D. C., and an esteemed member of the First Congregational Church of that city, who wrote of this incident under her own name, on page 782 of *The Congregationalist*, of June 4, 1910; and *The Advance*, of Chicago, in its specially prepared report on page 682 (10) in the issue of June 2, 1910.

The Washington, D. C., *Post*, of May 20, 1910, stated that "negro delegates were ruled out of the convention." On May 21, the same paper stated that "President W. P. Thirkield, of Howard University, and Dr. E. L. Parks, of the faculty of the same institution, and a prominent member of Hamline Methodist Church, declined in advance to take part in the parade from which their colored brethren were excluded." The Washington, D. C., *Herald*, of May 21, contained an article in which Rev. Dr. Waldron, chairman of the "Committee of Protest," said that "negro churches had sent delegates to every world's convention in the last twelve years, and that this was the first one where the color line was drawn." The parade, which it was said was local only, is announced twice, once each on pages 8 and 9 of the "Official Programme," as a part of the convention's exercises.

year, of the World's Congress of Free Christianity and Religious Progress, where a distinguished speaker (Professor Troeltsch, of Heidelberg) declared that "every future culture, in proportion as it possesses religious depth and maturity, will contain within itself that which forms the intrinsic vital power of Christianity — the regeneration and sanctification of personality through God."

In response to an aroused Christian sentiment, we have had the satisfaction of seeing the governor of a Pacific coast commonwealth prohibit by public proclamation the holding within the confines of his State of a brutal exhibition; and we observe with hearty approval that this courageous course is being supported in other States and in many cities, in effective protests made against the display of pictures of this debasing event.

We learn with profound thankfulness that there has been completed the revised translation of the New Testament into the Chinese language, together with a number of the books of the Old Testament; and we are assured that this will be to China what the Authorized Version of the Bible has been, and is, to us.

The Student Volunteer Movement, begun with 250 students, reports that, up to the present year, 4,338 recruits from this source have gone to labor in foreign fields, appointed by fifty-five different mission bodies, and numbering among them hundreds of young women.

From government census sources, we have the gratifying information that, contrary to popular impression, church growth in the United States during the past ten years has been greater than the growth in population; and that this increase, both in the number of communicants and of religious organizations, is notably the case in the cities, while in the country districts the church growth has kept pace with that of the population.

The third International Congregational Council, held in Edinburgh, Scotland, in June and July, 1908, provided for its permanent organization, and it will be continued at stated intervals, under a constitution adopted at that time. America may well become the host of the next assembly of this body, representing our brethren from all parts of the world.

The American Bible Society will no longer be without suitable permanent endowment, as this year it reports the receipt of a million-dollar fund contributed for this purpose.

The establishing and maintenance of schools for the training of laymen and women for church work go well forward, and Congregationalism is not behind in these lines of Christian education.

We need again and again to be reminded of the necessity of studying carefully, and cordially coöperating in, the work of our Mr. Metcalf, of Oberlin, Ohio, and Mr. Ford, of Cleveland, Ohio, in their all-too-little-appreciated efforts for the conservation of Congregational trust funds and endowments.

We would not mourn as those without hope the call by the Captain of our Salvation of our Christian soldier, Gen. O. O. Howard, from the ranks of the Church Militant to those of the Church Triumphant; the calling to the Higher Bar of our Christian jurist, Justice Brewer; and the closing of the earthly career of that devoted Christian minister and leader, the last of the noble "Iowa Band," Rev. Dr. William Salter.

But to enumerate further would be like "cataloguing the ships"; and yet each means so much, and represents so much, and has to do with so much, that the history of the day would be incomplete without them, and many more like them, of which space will not permit even the mention.

"The Morning Cometh."

We rejoice that we are members of an avowed companionship, in the United States alone, of over thirty-two million Christians, of whom our Catholic brethren comprise three-eighths. The capacity of these hosts for altruistic endeavor and moral uplift is measureless.

The frank and fearless preaching of a hundred and eleven thousand ministers in nearly two hundred thousand pulpits, sabbath after sabbath, throughout the land, of a gospel of individual responsibility to God, of personal cleanness and honor, and of honesty and efficiency in the public service, is doubtless in large part the immediate cause of the remarkable revival in civic righteousness which we are now experiencing.

This moral and political restoration does not mean that we are to make one single struggle only, and then fall back satisfiedly to somnolence and shirking. We shall learn well, and wisely apply the lesson, if we remember that weeds grow persistently, and often are most noxious, where once has been, but now has ceased, careful cultivation. If He who "keepeth Israel neither neither slumbers nor sleeps," how eternally vigilent should be those who are set as watchmen over fold and field, over church and community.

In existing conditions, there is nothing to discourage, least of all to dismay, us. Our fathers experienced, we are going through, our children will encounter, religious and moral and social crises. The gospel creates an everlasting crisis, and solves it. With the advent of the day of stress, will come the Spirit of Divine Power. The Master lived on earth not to approve but to improve; He came not to bring peace, but a sword. He is both the cause of social desire and unrest, and its consummation and its cure. The Church could not, therefore, do other than to hold fast to "the faith once delivered to the saints," and to preach it with clearness, and courage, and constancy; to continue to be the uncompromising champion of that which alone "exalteth a nation"; and to "cry aloud and spare not," until there shall be adopted, and put into successful operation, in every land, every moral and social reform which shall make life better and more endurable, — surely world-motives, with a world-without-end object. Human experience is denied the comfort of perfection in order that we may be given the privilege of perfecting the imperfect.

"Watchman, what of the night? Watchman, what of the night?"

"The morning cometh! The morning cometh!"

Events hasten toward the consummation "to which the whole creation moves." The kingdoms of this world *are become* the kingdoms of our Lord and of His Christ!

THE SOLIDARITY OF THE CONGREGATIONAL FELLOWSHIP.

REV. J. PERCIVAL HUGET, DETROIT, MICH.

In the opening portion of his address Mr. Huget referred to the splendid exhibition of unity presented in the personality and the messages of the speakers who had just brought greetings from other Congregational bodies. He also stated that in these addresses, as well as in the discussions before the Commission of Twenty-Five, and in the general discussion and conversation of the delegates to the Council, so much of the ground covered in his prepared address had already been thoroughly and repeatedly gone over, so that it seemed most proper for him to speak very briefly and informally. Moreover, with the expectation that certain points with which he had purposed to deal would be included in the report of the Commission of Twenty-Five, to be made on the following morning, he preferred to leave these points for discussion at that time.

The substance of Mr. Huget's informal address was as follows:

The solidarity of the Congregational fellowship is not a dream, not a vague hope, not a vision of something yet to be; it is a fact. We have already come to a denominational consciousness. The movements now manifesting themselves tend toward a fuller realization and a freer expression of this already existing unity.

This involves readjustment. This is the ever-present problem of growth. It involves the relationship of the individual Congregational church to other churches of the same denomination. This is the primary problem, that of effective organization and coöperation. It involves the relationship of Congregational bodies, local and state, to each other and to the whole body of Congregational churches. This is the immediate problem of this Council, the problem of effective denominational coördination and administration. It involves the relationship of Congregational agencies to each other and to the whole church. This is the fundamental problem, and the most intricate and delicate one. In its most concrete form it deals with our Congregational missionary societies and their relationship to each other and to the denomination.

Our present duty and opportunity is in the line of unification, of conservation, and of utilization. We must unify independent elements into a real fellowship. We must protect the weak and the isolated. Nothing must for a moment be permitted to stand in the way of that conservation of the life and resources of our church which is our first and highest duty to ourselves and to the kingdom of God. We must utilize our united strength, realize upon our collective power.

The steps of more immediate progress will doubtless be indicated in the report to be presented to-morrow. The line of further advance has to do with the denominational oversight and control of the raising and the expenditure of our denominational funds. There is no criticism of the organization, the history, or the present administration of our splendid missionary societies. The simple fact is that the time has come in the denominational life for a closer union and a more direct control.

In a more general sense the expression of our newly realized solidarity, our newly appreciated unity and power, will be in the formulation and expression of the twentieth century denominational reason; in the effective utterance of our special message to the life of our day; and in the outlining and courageous forwarding of a wise and effective Denominational program.

THE SOLIDARITY OF CONGREGATIONAL FELLOWSHIP.

REV. ALEXANDER LEWIS, KANSAS CITY, MO.

So much of my thinking has been done in molds of from thirty to forty minutes that I find myself considerably embarrassed when asked to give an address " of about ten minutes." The only thing I have been able to do in the past under such circumstances is to prepare the longer address and then divide it into two or three parts according to the exigencies of the case. As the result of this, I have found myself sometimes with an introduction and no conclusion, or perhaps with an introduction and conclusion and no middle. Much that I would like to say on this occasion, such as to sing the praises of a fellowship which has held a great denomination intact for a century, cannot even be condensed into the time allowed; it must be deliberately omitted, that I may touch briefly two failures in the fellowship of modern Congregationalism. If this single sentence of introduction seems to some a waste of time with so few minutes at my disposal, they must remember that it takes as long to warm up for a one-hundred-yard dash as for a mile heat, and that even the aeroplane must have a little run along the ground before it can fly.

" The Solidarity of Congregational Fellowship ": For solidity, for dignity, for splendid idealism, this theme cannot be surpassed. Its evident source reminds me of a story. Two Jersey City Irishmen were discussing the relative virtues of the Jersey and Irish mosquitoes. Pat insisted that there were no mosquitoes in all the world like the Jersey brand. Mike was equally emphatic that they were no larger or more savage than those to be found in Ireland. Whereupon Pat offered to bet Mike a dollar that he could not lie on his face and expose his bare back for one-half hour to the Jersey pests. Mike accepted the wager and Pat took out his watch to keep time on the test. For twenty minutes Mike made a heroic and successful fight, and, as the half hour began to draw to its close, Pat became fearful of losing his money, so he removed the crystal of his watch and focused the sun's rays between Mike's shoulder blades. This was more than poor Mike could endure and, unable to stand it longer, he called out," Pat, would ye mind shooing that fellow off from between me shoulders, I recognize him — he is from Ireland."

Fathers and brethren, in all seriousness, the moment this subject was placed in my hand I recognized it as from Boston. Had a committee of western men arranged the program, this subject would have read "The Isolation of Congregational Fellowship," or, "The Need of Transplanting the Congregational Fellowship of New England" to the West and the Northwest and the greatest West of them all, — for it is the only West we have in the technical sense of the word, — the great Southwest. Missouri and Massachusetts have about the same population, with this difference, that Missouri's is scattered over a territory more than eight times as large as that of Massachusetts. In Massachusetts with its much smaller territory and no larger population there are 588 Congregational churches, with a membership of 123,000, while Missouri has but 72 Congregational churches with a membership of but 10,000. In Massachusetts I never went more than ten miles to attend a local association, while in Missouri I have traveled more than one hundred miles to attend such a meeting. Do you not see that Congregational fellowship in New England and in the West is a very different thing? Can you not see why some of us feel that these National Societies have been culpably neglectful of their opportunities in not bringing to the great Southwest, long before this, the fellowship of their annual gatherings? Will there not continue to be a deficit in their annual receipts if they continue to neglect new fields? We reap not only what we sow, but where we sow. Two years ago the Baptists went to Oklahoma City, and the Presbyterians came to Kansas City, while last year the latter went to Denver.

From Kansas City to the Rockies is 600 miles. From Kansas City to the Gulf is 600 miles. In this square which contains about one seventh of the entire territory of the United States are to be found as flourishing cities, as rich mines, as fertile fields, as noble a people, as exist anywhere in the world; and, more than all this, this section is growing and will continue to grow for the next quarter of a century by leaps and bounds. Every home-seekers' day there are from two to four thousand people pass through Kansas City to take up their residence in this Southwest territory. And they are not, as a rule, men and women from foreign shores, but the sons and daughters of New England, New York, Ohio, Indiana, and Illinois. Many of them are from Congregational homes, and we ought to follow them to see that these people, surrounded with all the temptations of a new country, are kept for Christ and his Church. Our best opportunity for this work is already passed, but there is a great one still waiting, if, instead of talking "fellowship" under the shadow of Bunker Hill, we begin to practice it on the prairies and in the cities of Missouri, Kansas, Oklahoma, and Texas.

So much for Congregational fellowship as a New England product which, for the life of New England as well as for the life of the country, needs transplanting. Now a word as to its inadequacy when left to itself. Fellowship has been our denominational "shibboleth" for a century. We all believe in it. We all want more of it. It is a splendid ideal. There is no more beautiful and inspiring truth to contemplate than this, — fellowship, fraternity, brotherhood. But when it comes to equipping a church or a denomination for work in this poor, sinning world and facing the great problems of our modern cities, fellowship is too ideal, too ethereal, to take hold and, in and of itself, grip. It needs something to give it backbone — to make it efficient, vital, effective. Therefore not a few in our part of the world have come to feel that, while it is not necessary to sacrifice one whit of our splendid fellowship or glorious independency, the time has come for a stronger denominational center, for a closer denominational organization. The adoption of the Apportionment Plan, the getting into line with the Laymen's Missionary Movement (the most consummate piece of military organization this country has ever seen) are steps in the right direction. Our denomination has been fairly effective in small towns, suburban sections, and cities of the second class numerically, but it has absolutely failed to master the situation in our largest cities. You can count on one hand the churches of the first grade that are found in cities of the first grade. To cope with modern city problems we need the united front of a strong denominational organization. To have this, we must place more authority in this National Council. All other organizations of the denomination must be made subservient to and auxiliaries of this central power, this supreme source of Congregational authority. This need not destroy our fellowship or our independency, but merely adds a third descriptive term to the circle of our efficiency, — Fellowship, Independency, Unity.

THE SOLIDARITY OF OUR CONGREGATIONAL FELLOWSHIP.

REV. FREDERICK LYNCH, NEW YORK, N. Y.

Any one who has much to do with denominations outside our own and the Baptists will have observed that the universal feeling is that there is no solidarity in Congregationalism. But there is a great deal. Sometimes I think there is as much as there is in some of the highly organized ecclesiastical systems, at least of a desirable kind. However this may be, I want to look forward and see the possibility of increasing solidarity, rather than discuss its present status. On one thing we are all agreed, and that is that there has been a growth of denominational consciousness in the last twenty-five years. Along what line shall our unique and efficient solidarity, our oneness as a denomination, our power as a united body to do great things, come?

It will not come in episcopal organization. We may give more power to the moderator, but there is not the slightest probability of his becoming an archbishop or a cardinal for at least a century. There is no sign of the National Council ever having power to force its will or decisions upon all the churches. There is no sign of the home missionary secretaries in our states becoming bishops except in the very beautiful sense of being a father to all the churches, as your Massachusetts secretary has been. Our solidarity will not come in ecclesiastical organization, although I believe that will grow.

It will not come in our standing as a denomination for any one theological attitude, liberal or conservative, or for any one interpretation of the Bible. That solidarity, if it ever existed, has gone forever. Even the Vatican, head of the greatest solidarity this world knows, finds itself sorely troubled at its recent inability to speak for the whole Roman Catholic Church on theology and Biblical criticism. Many protest at each infallible syllabus, and each syllabus is now called forth by a refusal of a growing body to abide by the last one. If this Congregational Council should try to-day to put forth a pronouncement for the Congregational churches on any of these matters, it would wreck the Council. Our solidarity is not going to be there.

So our solidarity is not going to consist in an ecclesiastical system, not in a common creed, and not in a common liturgy, and not in our posing as a church for the cultured or uncultured. Yet we must have a solidarity; where shall we find it? I believe we can find it in several directions. While we cannot turn the National Council into an hierarchical organization with a bishop, I believe the Council ought to more and more directly represent the churches. I hope to see the time when it will be constituted somewhat as the Free Church Assembly is in Scotland, when each church or local association will send its pastor and delegate to the Council. Above all, the moderator of the Council, while having no governmental power, should be, much more than he has been, one who during his term of office binds the churches into a unity and stands before the nation as the denomination's representative. Above all, he should give himself quite unreservedly to the service of the churches during his term of three years. I can conceive of no greater encouragement to hundreds of weak and struggling churches than a visit from Amory H. Bradford, Washington Gladden, or Nehemiah Boynton, as moderator, making them feel that they really belonged to a denomination and that that denomination through its moderator wished to express its concern for it and render it all encouragement possible. I hope the new moderator will visit a church every day during the next three years. If it kills him, he will have given life to the churches. The weakness of our Congregationalism just now is not the great big city church which wants to be absolutely independent,— so independent that it is generally willing the weak, struggling ones should be so also, — but it is the little country church which feels that it has no vital connection with any great denominational center from which warm blood flows, and that there is no brotherhood beyond that of often empty sentimentality on which it can lean. For the same reason, I welcome the motion to make more of the secretaryship of the Council.

In our missionary societies the solidarity has been increasingly manifested in many ways, and I think it is not only working for denominational oneness, but also for greatly increased efficiency. The Apportionment Plan is the greatest step forward toward real solidarity the denomination has yet taken, and every church should be on this basis for the sake of all other churches as well as for the missionary societies. The publishing of a common magazine by the home societies is another indication of the coming solidarity. Personally I hope it will not be many years before all the home missionary work of the denomination is administered from one office, with departments for the various ministries of our church.

One way in which our solidarity might be splendidly increased and great service rendered, our strong city churches might well practice, and I am going to throw it out as a hint. It is this: The big rich city church should invite some forty or fifty pastors of the smallest rural churches to be its guests for four or five days, distributing them with their wives in the homes of its membership — both hosts and guests thus gaining much — and providing for the guests morning and evening conferences with the ablest men in the city. The Hampstead Road Church of London, of which Dr. Robert F. Horton is pastor, has made a marked success of this thing with most gratifying encouragement to the invited pastors and their churches. There are a hundred Congregational churches in the United States that could easily do it.

Yet after all has been said, there is an opportunity for a greater solidarity for our denomination than any other denomination is this land, by being the first to respond to the real cry of this nation and doing the one work unitedly as a unanimous body which God has been waiting so patiently to have his slow church do. And I am going to suggest that we begin to manifest this solidarity at the next National Council. I shall not criticise the program of this Council, because the committee willingly recognized that this was the occasion of our mission boards and yielded to them. And that is splendid, for they are treating vital questions. This Council is an inspiration. But too often we have been puttering round with inconsequential things, discussing questions of no universal import, felicitating ourselves — as I was expected to do—under such subjects as this, and neglecting too much the immediate task of Christianity in this nation, and unheeding the awful cry of need which only a solidified church can meet; unheeding the fearful sin in this land to expel which will solidify the most diverse Christian elements in existence. I want the next Council, and many others want it also, to set aside seven or eight whole days to discussing, with the most prophetic and ardent leaders in our denomination speaking boldly, the seven great evils of this land, and we saying whether or not we, as a unified denomination, are not ready to say these things must stop.

There are seven things that are the greatest hindrances to the kingdom of God to-day, and against which the Church, forgetting everything else, should now hurl herself with a united passion before it is too late. And I mean it when I say too late. I am no pessimist. I am no more pessimistic than the facts. These things are, —

(1) The growing indifference to religion even among the respectable people.

(2) The downright dishonesty being practiced in business and state.

(3) The growth of militarism, especially in England and Germany, but now beginning here. Militarism and Christian brotherhood cannot exist together.

(4) The tyranny of capital over labor, and the selfishness of the trades unions. The chasm grows. Nothing but real religion can heal it.

(5) The danger of lowering the Puritan ideal in America by the tremendous infusion of foreign blood.

(6) The power of the saloon, the drink habit, and its always accompanying sexual vice.

(7) The growth of the great Eastern and Mohammedan nations into material and political power without the attendant controlling force of the gospel of Jesus Christ.

I say that if the next National Council would set aside one whole day for the discussion of each of these problems by big men, — men who know what they are talking about, — leaving plenty of time for free discussion from the floor, it would do more to present the Congregational Church to the nation as a great, powerful, united, Messianic, solidified church than all the ecclesiastical organization in the world. It would bring hordes to the Council. Every daily paper would print its proceedings. The great world which outside of New England and a few western states never heard of Congregationalism would begin to think it was the American Church. I know another church has begun to call itself the American Church. But then we should be the American Church, and we should have no more of what we are continually hearing of the nervelessness of the church as a religious and ethical force, when it stands face to face with the real sin and the real evil of this nation, which are the things mentioned above.

THE SCOPE AND SIGNIFICANCE OF THE BROTHERHOOD MOVEMENT.

WILLIAM H. LEWIS, OF SEATTLE, WASH., PRESIDENT OF THE CONGREGATIONAL BROTHERHOOD OF AMERICA.

Mr. Moderator, — I once knew a remarkably successful business man, who said, "Some people work hard to succeed; my policy has been to find out what Providence was going to do, and then get in the way of it."

The National Council, three years ago, put itself in the path of the Brotherhood Movement. This movement is not confined to the Church of God. The increasing respect for the rights of the people, as against the former regard for the rights of the individual, or the privileged few, is an evidence of this.

The great reform measures in England, such as the educational bill, the personal damages and old-age pension bills, were Brotherhood measures. The disestablishment of the church in France and the revolution in Portugal are further evidences of the same movement toward Brotherhood.

In this country, men who are now shouting, enthusiastic insurgents, clamoring for equal rights and justice to all, ten years ago were voting with the gang, clamoring for regularity, and insisting that the party must stand by its friends. They said corruption and favoritism were unavoidable. The carelessness of men towards political evils then is well illustrated by the story of the western card game, where a player was advised by a bystander that the dealer had a high card up his sleeve, and he replied, "Well, it's his deal, isn't it?"

The Brotherhood work in churches is not confined to America, but in England it has been aggressively adopted. In this country all the leading denominations have their Brotherhood organizations, and are pushing this form of activity. Not only this, but they are coöperating in great movements, such as the Laymen's Missionary Movement and the Men and Religion Campaign, and securing a harmony of action heretofore impossible.

Our own Brotherhood has its national organization, sixteen organized state Brotherhoods, and nearly all of the large cities have city Brotherhoods, giving opportunities for fellowship and conference, and adding to the efficiency of many of our churches. They bring to the front in our Congregational life capable laymen, who will be influential in the future of the denomination.

Five hundred local men's and boys' organizations in Congregational churches of the United States are enrolled with the national Brotherhood. This, however, is only a small portion of the organizations existing and actually working.

The Brotherhood sprang up when the denomination greatly needed to develop new lay leadership. Laymen could not be found for responsibilities in state and national organizations. The support of missionary societies had not increased with the increase of church membership.

The Brotherhood developed when the church was emphasizing new ideals of social service. It needed a new and more adequate agency to express these ideals in practical fashion. Groups of men can and are doing this.

The Brotherhood Movement came in a time when theology and ecclesiasticism did not command men as they previously did. The church needed a new emphasis to meet a new need. That emphasis is found in the appeal to human brotherhood. That appeal is fashioning our phrases, our plans, and our approach to the work of the world. The mass of men are not enemies to be fought, but brothers to be helped.

A short time ago I attended a meeting of a state Congregational conference. The subject "What Changes are Necessary in Our Churches" was discussed. The prevailing cry was that the churches are not reaching the men. Various suggestions were made for getting hold of men. The one thought of the members of the conference, who were chiefly ministers, was that if men were not coming into the churches it was because the ministers were not preaching the right kind of sermons.

Suggestions were therefore given. Special music, special advertising, popular topics, stereopticons and moving pictures, to draw the men into the churches.

It reminded me of how the third Napoleon, when a revolution threatened and he was advised of the danger, said to gild the dome of the Invalides and give the people something to amuse them. Soon the beautiful dome of this great building was covered with gilt paint. It became a nine days' wonder to the spectacle-loving people of Paris, and the revolution was forgotten.

I told the ministers in that conference they were on the wrong track trying to draw men into the church by amusing them; that the trouble with the church to-day is it puts too much of its emphasis on church attendance and too little on actual service. A man's Christian character and loyalty to the church is judged by his attendance on Sunday rather than by his activities during the week. A small boy, who in the Sunday-school was asked by the teacher what was his favorite parable, replied, " The one where every one loafs and fishes." That might well describe many of our churches to-day.

Speaking to our Brotherhood men at luncheon, Tuesday, Mr. Harry Wade Hicks, head of the Young People's Missionary Movement, said, " My conversion did not date from the time I stood up in B. Fay Mills' meeting at Oberlin, and promised to give myself to Christ; it did not date from the time I joined the church. It dated from a later time when I went with other students for a long, hard trip on a hand-car, one dark night, to hold a service to lead men to Christ. My conversion came with my going to work."

The problem of holding men in the churches is like the problem that faced the captain of the sailing vessel who took a scientific party to one of the South Sea Islands, and was forced to remain at anchor at this deserted island for many months. His problem was to hold his crew on the ship, and keep them under control. He did not give them books to read or a graphophone to hear. He pulled his vessel up on the beach, painted it from stem to stern; overhauled the rigging, and scrubbed, polished, and repaired every inch of the hulls, masts, rigging, and equipment. Then, for want of further occupation, put his men cleaning the rust off the anchor chains. Heroic treatment, you will say; but it kept the men under control and loyal to the ship.

You say the theory is all right, but the trouble comes with the practice. You have been striving for years to get your men to work. I say the church of to-day is not planned to give every man a job, and expect him to be on that job regularly and efficiently all the time. The International Committee of the Young Men's Christian Association keeps a secretary employed in New York whose duty it is to tie up young college men to some church for definite service. Their secretary said to me recently, "You have no idea how few churches can give a man a man's job."

The Brotherhood Movement is a movement to put men to work. It says a man is not converted until he has gone definitely to work to extend Christ's kingdom. It tries to inspire the local church to provide a place for him to work. It does not say that there shall be a specific form of organization called a Brotherhood in every church. It provides that any organization of men in any Congregational church can be affiliated with the national organization. It does not encourage a Brotherhood organization outside of the church in opposition to the church or any of its agencies. It urges that men in the local church organize to do the work of that church, and tries to furnish them with inspiration and information to make their work efficient.

With this in view, it maintains a central office, keeps a most efficient secretary in the field, and publishes the *Brotherhood Era* as a clearing house of information and enthusiasm. It coöperates in the state and city Brotherhoods to promote the fellowship of Congregational men and increase their efficiency.

But you ask what does a Brotherhood do? For answer I would refer you to an article in the October number of the *Brotherhood Era*, by our Mr. Harter, which gives a list of one hundred and fifty things a Brotherhood can do. Not one of them but has been tried successfully by some Brotherhood.

The Congregational Brotherhood has been on trial for two years and a half. What has it accomplished? What are the definite and tangible results?

Because it does not work for itself, but through the church for the good of the church, and upon the various problems of the church, no statistics can be given, yet it has in the local church and in the city, state, and national organizations brought to the front Congregational laymen, increased their efficiency, and promoted their fellowship. The efficiency of the Brotherhood in missionary work was demonstrated by its leadership in the "Two Million Dollar Campaign," largely conducted by our secretary, Mr. Dyer, and the head of the Missionary Department, Mr. John B. Sleman, Jr., with the help of our national directors and officers of various state Brotherhoods.

In our boys' work, we have been exceptionally fortunate in having had as leader Rev. Wm. Byron Forbush. Through the Brotherhood channels he has furnished inspiration and information to Congregational men throughout the country, which has led them to put new methods and new vigor into boys' work in our churches. The December number of the *Brotherhood Era* has furnished one of the best catalogues of possible forms and methods of boys' organizations that has ever been published.

Our Bible Study Department, under the leadership of Mr. E. K. Warren, has placed special emphasis on Bible study for men, and has furnished frequent and valuable advice and helps for the organization of men's Bible classes.

Working with a similar committee from the National Council, the Department of Labor and Social Service, under the leadership of Mr. H. M. Beardsley, of Kansas City, has directed the attention of our men to the great industrial problems. The questions of equal rights and equal justice to all; of legislation regarding employer's liability, child labor, hours of labor, Sabbath rest, living wages, health and sanitation, have been discussed in our Brotherhoods, and in many cases representatives of the labor unions have been invited to present their arguments.

Our department of evangelism, under the leadership of Rev. E. B. Allen, has kept continually to the front the principle that the chief aim of the Brotherhood must always be to win men to Jesus Christ.

In various parts of the country, Brotherhood organizations have followed different methods as local needs might require. For instance, the Congregational Brotherhood of Southern California called together the representative Congregational men from the Brotherhoods of that section in Los Angeles last January, to determine upon and provide for a larger missionary policy for the churches of their conference. The Seattle Brotherhood has maintained a strong department through which fellowship luncheons of the Congregational men of the city are given to meet prominent visiting Congregational men who may be passing through the city. The telephone numbers of the men are kept by the officers, and by an efficient division of labor the men of the Brotherhood can be brought together at short notice.

In the Michigan State Union the problem of the efficiency of the Brotherhood in the country church has been considered.

An extract from the report of that Brotherhood by its president, Mr. L. P. Haight, of Muskegon, Mich., is significant as showing how that problem is being solved. He says, "We attempt to stimulate interest in agriculture, especially in the rural churches, by the Brotherhood renting or buying one acre of land, known as the Olivet Acre, the same to be tilled by the Brotherhood with a view to determining the best methods for raising the kind of crops suited to their section, especially corn and potatoes, that the yield of these crops may be increased by a better knowledge of their culture. This gets the men together in the rural sections. They spend one-half hour in studying the experiments and one-half hour as a Bible Class.

"Where the ministers have entered into the life of their people they are getting nearer together and reaching the men as never before.

"One church has rented two acres and will cultivate them next year, using the proceeds for the minister's salary. This little church has not been able to hire a pastor. The people are poor, but have set a good example by giving of their labor, although their dollars are few."

Is it necessary to have a Brotherhood to accomplish these things? Are there not too many organizations already?

Do you realize that a banker, who could not leave his desk to go to a state conference, will take a week to attend a bankers' convention? Congregational business men who will not go to an association meeting in their own town will get out and pull wires for days at a time to be elected delegates to a political convention in a distant city. This is because they do not feel the responsibility of the religious gatherings. They believe the minister is a better talker and knows more of such things, and they cannot compete with him on the floor of the conference or association. It has been demonstrated over and over that the laymen of the church will get together in laymen's movements, which they handle and direct. This of itself indicates that if we are going to reach the laymen it must be through organizations of laymen, and not through those which they believe are dominated by the ministers.

But to come back to the question with which I started. How are we to get men into the churches? Should we say a man is a loyal church member who does not attend its services? Should we give up insisting that he be regular in attendance and in contributing? By no means. We are hearing a good deal of the " back to the farm " movement. What we need is a " back to the church " movement among our men. I do say this, however, that if you wish to fill your pews and get the men to your services you will only in very exceptional cases do it by preaching, or advertising, or special music, or stereopticons, or moving pictures. When you put all your men to work; when there is a man's job for every man in the church, and he is on his job all the time; when every man who is examined for church membership is given an opportunity and expected to choose some definite form of Christian work and DO IT, the question of men attending the services of the church will give you no further trouble. To this end, the Brotherhood is your obedient servant. It does not guarantee to put your men all to work, but it does promise to give you, and them, all the assistance in its power.

POLITICAL INTEGRITY.

REV. GEORGE S. ROLLINS, SPRINGFIELD, MASS.

I. *Why should a church convention be concerned with political affairs?*

What has religion to do with politics? Are we not meddling with matters outside our province? Political bosses say yes. A certain type of commercial interests say yes. They cannot afford to have conscience in the affairs of that kind of politics called "business." A certain man said he belonged to a particular branch of the church because it never interfered with business or politics. Are we not treading on dangerous ground? We are told that we know nothing about practical politics. The fact is, we know too much for our peace of mind. We are in danger, we are told, of turning the church back upon the old track which leads to the dogma that the church should rule the state. We are warned that we degrade religion when we drag the church into the mire of politics. And finally we are told that the minister of the gospel cuts a sorry figure in politics. Why, then, should an assembly like this discuss any political subject?

Our reply is, *first*, that religion comprehends the whole of life. Religion is not an esoteric emotion, not a secluded experience, but a call to a life of righteousness and of service to men. We do not deny the vision in the desert solitude or the sanctuary, but the voice from the flaming bush or the cherubim is the command to go down into Egypt, or to gird up rulers. Our Lord leads us out of the sanctuary upon the street, and into business and politics, there to realize the will of God and bring in his kingdom of righteousness and love. Our Christianity is as broad as the manifold life of our age. It has come out of Sunday and the church and entered the counting-room and legislative hall, and commands us there to realize the kingdom and its righteousness. A religion that cannot do this is not fit for our age, and is not Christian.

In the *second* place, Christianity has created most of our problems. There are no social problems, no labor problems, no race troubles, no political troubles, no unrest where Christianity has not gone. It is Christianity which makes men think and aspire. It is Christianity which creates a holy dissatisfaction with present acheivement. Christianity put a new valuation upon life — the life of the lowliest. Christianity shakes thrones and rocks empires. Christianity disturbs the dreams of despots and the fatuous ease of the luxurious. Christianity disturbs the conscience of the age. Christ commands us to make the age Christian — to make our nation Christian. Therefore to make politics Christian.

In the *third* place, all our problems are *moral* problems. They concern the well-being of all classes and conditions of men. The social problem is at the bottom a moral issue. The labor question is not merely an economic question — it is deeply moral. The race problem is profoundly moral. These are all concerned with the uplift of all men. Justice, equity, righteousness are in all these mightily seeking realization. Underneath is the irrepressible ferment of Christian ideals, — ideals planted by the teaching of Jesus.

Now, the political problem is also moral. It was in the days of the prophet Amos, and it is to-day. What *is* politics? It is "the administration of public affairs in the interest of peace, prosperity, and happiness of all the people." It is not a game. It is not a gamble. It is not a system of robbery. It is the high and solemn business of administering public affairs honestly, justly, and with holy regard for the welfare of all the people.

In the *fourth* place, we are Christ's men, pledged to the establishment of his rule of righteousness and love on earth. We are solemnly bound to realize in business and government, in economic, social, and political relations, the second great commandment. The agencies of the kingdom are various, but these three are clearly defined: the home, the church, and the state. The interests of these three are bound up together. We may not isolate either. All aspects of modern life are comprehended under these three, — religious, educational, social, industrial, economic, political. Too long these have been treated as separate issues. They are of one piece. They are so many phases of the problem of living together righteously. Too long religion has been kept out of most of these and regarded as though it were an isolated function of civilization, or the indulgence of a few spiritual souls. Long ago business established connection with politics. So has the labor movement and the social uprising.

Now, we are Christian men and citizens — Christian citizens. We did not cease to be citizens when we became Christians. It is our duty to establish connection between the principles of Jesus and the administration of the public affairs of a Christian nation. It is our task to make politics Christian. We are seeking to Christianize Africa and the Orient. Are *we* Christian? A million dollars for foreign missions? Aye, ten millions; but let us have ten million Christian citizens back of the ten million dollars, so that the peoples of the East may see what a Christian nation is like. How can we make China believe we are a Christian nation while we impose upon her peaceful citizens who seek our shores unjust restrictions which we do not force upon the immigrants of any other nation? How can the non-Christian peoples regard us as superior to themselves, while several millions of our people are deprived of civil rights on account of their color, race, and previous condition of servitude? How can we call ourselves Christian while we live under an economic system which actually keeps millions dwelling upon the border land of poverty? How can we call ourselves Christian when public offices are for sale to the highest bidder? How can a nation be Christian where a vast system of financial interests uses our political machinery to fortify itself by legislation and methods of business which exploit the many to fatten the few? If politics is the administration of public affairs so as to promote the peace, prosperity, and happiness of *all* the people, it is high time that Christian men who are also citizens were administering public affairs.

It is as much one's duty to go to the caucus as to go to the prayer meeting — sometimes more.

It is as religious a duty to go to the polls and vote as to church and hear the choir sing "I'm a pilgrim and I'm a stranger," or "I will wash my hands in innocency."

It is as much a duty to hold public office in your city as to be a deacon in the church. You are bound to do both.

It is as much a duty to support clean politics as to support oreign missions.

It is as much the duty of capable Christian men to sacrifice time and money to secure clean city government as to build churches or endow colleges.

We ought to be as zealous in promoting the honest administration of justice, checking of vice, — low and high, — in mitigating poverty and harsh economic conditions, as in promoting religious revivals. In fact, a religious revival which does not inspire civic righteousness has not gone deep enough by a thousand miles.

II. *What is the situation which calls to this high dedication of ourselves to the cause of political righteousness?*

1. The seriousness of the situation is acknowledged by all right-thinking men. Look at the ominous features:

a. A vitiated franchise. The ballot-box! We have venerated it as the palladium of our liberties. In the past, we have ascribed to it the dogma of infallibility. It is a splendid device. Few who enjoy the franchise know that it has cost the heads of kings and the blood of martyrs. It is made of demolished thrones, gilded with crowns, and stained with the blood of patriots. Its career is only begun. It threatens the ermined sovereign of the Baltic and the be-crimsoned despot of the Bosphorus.

But what *is* the ballot? It should be the free and decisive utterance of the intelligence of the nation. Alas! It is not. It is *not* infallible. The poet's quatrain is not true to-day:

> "It is an influence which comes down still
> As snowflakes fall upon the sod;
> But executes a free man's will,
> As lightnings do the will of God."

De Tocqueville called the ballot "the greatest discovery of modern political science." We have discovered some other things about it. The first is that the ballot is no better than the man who casts it. What do you think of the average voter? Can he read? Can he write the name of his country? What does he think of the government which gives him, all too cheaply, this dearly bought right? *Can* he think? Is he honest, or is he in the market? Is he a tool, or a fool? Will he sell this blood-bought privilege for a mug of beer? We have discovered also that a strip of canvas, a tallow candle, and penny pencil do not purify the ballot. We are discovering that a primary election ballot as big as a tablecloth does not prevent bad men getting into office. How often in your city has the ballot been the utterance of the highest intelligence and conscience of a majority of the people? How often has your state legislature executed the will of the masses instead of the classes? What is the trouble? Have we made citizenship too cheap? Why do devices for guarding the purity of the ballot fail? Because multitudes of good men, churchmen among them, do not exercise the responsibilities of citizenship. The gang always votes. The gang candidate is elected. He does the bidding of the vicious elements. And the vicious do not all belong to the lower classes. Whose fault is it that the franchise is vitiated, and the welfare of the people sold at so much per? It is the fault of the moral, easy-going, optimistic citizen who abhors the caucus and neglects the polling place.

b. Of course we have in state and city corrupt party machines. They crack the party whip, throw dust in the eyes of the people, by raising factitious issues; all the while they marshal the gang and vote them as often as is necessary to elect their men, in legislature, city council, who, in public office, become the servants, not of the whole people, but of organized greed and crime.

c. Political alliance with crime in American life is notorious. In one city alone, it has been computed that organized vice paid $200,000,000 in a few years for immunity. Think of the night of horror in which such a city dwells! A judge of that community is reported to have said that there were two murders and three suicides every week in the year in that city! This condition exists in varying degrees of effrontery in many of our municipalities. Whose life is safe? Whose property is secure? Whose home is tranquil?

d. Have you heard of the unholy alliance between politics and unscrupulous vested interests? He who runs may read. In fact, he can read it without running. He can read it in the butcher's bill. He can read it in the grocer's bill. He can read it in the coat on his back, in the coal bin, in his wife's dress, in the children's shoes, in the flour barrel, on the clapboards of his house — on nearly everything that he must have he reads the tribute he pays to monopolies, trusts, and combinations, which are intrenched behind special legislation secured by graft and greed. This is truth — *unholy truth.*

And who is to blame? Whose fault is it that weak, unscrupulous men in legislatures and public office are the easy tools of greed and theft? Why is the public being exploited by class legislation and economic measures which burden the many to enrich the few? The fault belongs with the man who stays away from the caucus and the polls. It is the fault of the man who is shocked at politics and shuns public service because of fear or love of ease. Under these conditions, the state becomes not the instrument of the kingdom of Christ, but of the kingdom of Satan.

III. *What is the remedy?*

What can we do? We are asked, What is your aim? If church men are to go into active politics, is not this likely to lead to church domination?

1. Let me state what we do *not* want.

a. We do not seek the rule of the state by the church. Christendom had that for five hundred years, and both were plunged into darkness. The world has become too enlightened to submit to the rule of bigots. Ecclesiastical tyranny is more paralyzing than civil despotism. The most backward nations to-day are those where the church has ruled the state for a thousand years. We seek something better.

b. We are not seeking to build up a church party. That would be perilous to liberty and progress. Neither are we seeking church partisanship. Where a political party seeks alliance with the church, or a particular branch of it, both party and church are endangered. Such alliances inflame evil passions and strengthen prejudices that ought to be effaced. Whenever sectarianism is called into political contests, or allowed place in the administration of public affairs, the liberty of conscience and reason are in peril.

c. Neither are we seeking special legislation, or other favors for the church. We do not need such. The church's influence and power are greatest when she is free and independent. To receive favors from the state is to muzzle her prophets and smother her moral fire.

It is not any or all of these ends for which we plead. They all hark back to a corrupt union of church and state which demoralizes both. That unholy alliance is doomed.

2. What, then, *do* we seek?

a. We seek Christian ideals in politics and in the administration of public affairs. What are these? " Seek good, and not evil . . . establish justice in the gate. Let justice roll down as waters, and righteousness as a mighty stream." — *Amos.* " Loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free." — *Isaiah.* " Defend the poor and fatherless: do justice to the afflicted and needy." — *Psalms.* " Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor. . . . Do no violence to the stranger, the fatherless, nor the widow." — *Jeremiah.* " Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates." — *Zechariah.* " Whatsoever ye would that men should do to you, do ye even so to them." — *Jesus.* We are the subjects of a heavenly king. " The government shall be upon his shoulder." What is the character of His government? " Of the increase of his government and peace there shall be no end . . . to establish it with judgment and with justice from henceforth even for ever." Listen to our warrant: " Thy kingdom come. Thy will be done in earth, as it is in heaven." This is more than a prayer — it is a commission to bring in the rule of God on earth. Politics is one of the agencies of the kingdom. It is concerned with the ways of living together in a Christian society. It is our duty to establish the Christian society, the ideals of which are righteousness and love. Do you think our society and government are yet Christian? Have we fulfilled our commission? Is the administration of public affairs Christian when a governor like Hughes is thwarted and defeated in his knightly battle for the people and honest government? Where were the *Christian* men who should have stood with him? Do you think our government is Christian if seats in our highest legislative body can be bought at so much apiece? Is our economic order Christian with millions on the edge of poverty while a few squander in luxurious sins what would give a cityful comparative comfort?

Far from it. Hungry thousands and exploited millions are the condemnation of our unchristian system. Poverty, suffering, and depression are not excusable or tolerable because they can be charged to defects in economic system, to our political accidents or to our unjust legislation. Any system which levies tribute upon the blood, bread, and opportunity of multitudes is unchristian in spirit and method. It is our duty, heroic duty, to lift up the ideal of a Christian society and go to work to establish it.

b. We want Christian men in politics. We want Christian men in the lead. They should be back of and in the caucuses and primaries and at the polls. They ought to be our leaders. Political scheming should be taken out of saloon back-rooms and conducted in schoolhouses and other public buildings. The slate-makers of criminal interests, high or low, can be put out of business when men of Christian principles take hold of political machinery. We want Christian men in politics all the way from every hamlet up to the seats of the mighty in Washington. We want our politics managed by men under the leadership of the King of kings, instead of by men under the dictation of Wall Street. We want our cities ruled by men of Christian ideals instead of Tammany's. We want men who can be independent of parties when parties are wrong. We want men fearless and sacrificial enough to hold office and administer without fear or favor; men who are willing to be poor, to be persecuted, in order that public affairs may be directed so as to promote the peace, prosperity, and happiness of *all* the people. We want men who are willing to work — to work all the time. We want men who are willing to fight — to fight all the time for clean government and social justice.

c. Let Christian men *unite.* Here is the strength of evil. It is unified. Wicked men act together for selfish ends. Cannot those who are Christian act together for good ends? If we will move forward together from Maine to California, from Dakota to Texas, we can secure political integrity or anything else that is needed. Here is an ounce of loose powder. Throw a spark into it and what is the result? A flash and a little smoke. But pack it into the rifle barrel behind a bullet and then flash your spark into it! If decent men all over this country would act together, we could close the saloon and drive the liquor power out of politics, and three fourths of the crime and misery out of the land. If we would rally and *act* and *vote* together, we could drive organized vice into a corner and choke it to death. If Christian and all decent men would vote and work together, we could drive the political crook and his millionaire boss out of politics.

Christian men ought to unite in the support of *good men and good measures.* Here is where we fail. Occasionally, by a spasm of enthusiasm, we elect a high-minded man to office and then leave him to fight alone. Whom is he fighting? The gang. They camp down beside him and never leave. They wait for him in the morning and dog his footsteps home at night. They seek special favors for themselves or the interests they represent. They plead, they promise, they bulldoze; they offer bribes and they threaten — and they never leave him. If Christian men in Minneapolis had stood together, they might have reëlected for mayor Percy Jones, one of the knightliest men who ever entered public life. If Christian men after putting Hughes in the governor's chair had stood by him, he would not have been defeated in his fight for the people and decent politics. Now public administration loses, to the seclusion of the Bench, one of the brainiest, cleanest, most self-controlled men of our generation. Vain are spasms of public virtue that die out at the polls. Stand by your servants in city councils, legislatures, in Congress, and in public administration. It's the steady current that pulls the load, not the sudden flash that burns out the motor and leaves the car stalled half way up the hill.

d. Let us act *openly.* We have nothing to conceal. Our cause will commend itself to enlightened public conscience. Indeed, this is the way to develop an enlightened social conscience. Bring the battle for righteousness out into the open. Publicity for public business is the only right method. Draw the evildoers out where the people may see their hideousness. Expose their nefarious schemes and vicious designs. Seven thousand volts of invisible energy, made luminous, turns night into day. Turn on the light! It makes rats and rascals run!

Here is our platform for political integrity and social righteousness. Bring religion into politics. Purge politics of bad men and vicious methods. Restore its true dignity by giving it the ideals of the kingdom of God. Let Christian men enter political activities. Let them take office. Let decent men everywhere unite and move forward like an army with banners.

Let them act openly. Inform the public and call for public support.

Men have tried to measure and harness the mighty energy of Niagara to the wheels of industry. They mourn this "waste of power." Behold the vast potential energy of Christian manhood going to waste in this land of the free. Harness it to the machinery of government and then shall "justice roll down as waters, and righteousness as a mighty stream."

SOCIAL EQUITIES.

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We speak to-day of problems, but the problems are one, — the problem of an unrealized democracy. The history of social and political evolution is the history of the struggle between aristocracy and democracy, between special privilege and the common rights of all, between the men who are clothed in fine linen and fare sumptuously every day and the multitude who have nothing but the crumbs which fall from the aristocratic table. For some one has said that history divides men into two classes, — those who are booted and spurred and ready to ride, and those who are saddled and bridled and ready to be ridden. The utterly pagan words "classes" and "masses" lie at the basis of all social revolutions. In every age, however worded, "Equal rights for all and special privileges to none" has been the slogan of the disinherited, and slowly they have been wresting back from special privilege their rights. It was this that forced the agrarian laws from the hands of the patricians of old Rome; it was this that wrested from the reluctant hands of John the Magna Charta; it was this that gave a "solar plexus" to aristocratic pretensions at Runnymede; it was this that fired the shot at Lexington that was heard around the world; it was this that pushed the pen of Lincoln to set a million slaves free; and it is this which is sweeping over America, forcing men out of old party lines into new, and overturning the calculations of those who thought the crown sat securely on their heads; and it is this which will necessitate the appointment of a committee on the introduction of strangers in the next Congress, and it is this which has shot the bolt into the iron grating behind the backs of many a millionaire and politician who are still trying to figure out how it all happened. That which has happened to them is what happened to Louis XV of France and George III of England and Abdul Hamid of Turkey — they have struck the ever-moving tide of democracy which is crying to-day, as ever, "Special privileges to none and equal rights for all!" — for the people are coming to their own, and the people have never long been denied, for

"I would not give my least enduring song
For all the boasted strength of all the strong,
Should once the billion weak ones of the world
But realize their numbers and their wrongs."

It is not hard to find the sources of this democratic inspiration — an inspiration which is taking as its motto, "Each man is to count for one, nobody for more than one"; or says with Kant, "Always treat humanity, whether in yourself or another, as a person and never as a thing"; or with Justinian purposes to have "that steady and abiding will to give each man what belongs to him"; or declares with Tertullian, "The thing we must not do to an emperor we must not do to any one else"; for if we trace the stream of democracy we shall find it springing from that common fount of social and spiritual good, — from the Sermon on the Mount and the Big Brother of men.

Social inequity does not rise from the fact that men are greedy and selfish, that they are inhuman or unchristian, but that they have never set themselves sternly to the task of working out a consistent philosophy of life with Jesus Christ, who found the unity of all his social ideals to pivot on the intrinsic worth of a man as a man — not man as a king, nor man as a philosopher, nor man as a possessor, but man as a man, and in that philosophy the crown on a king's head went into the same rubbish heap with the cord on a slave's neck; here Philemon and Onesimus reached over all barriers broken down and stood hand in hand as brothers. That a man is of his own self of worth slowly percolated into life, but it was this that Dickens found in his Christian surveys. Chesterton well says, "When you are saving a man's soul, even in a novel, it is indecent to mention that he is a gentleman. . . . Dickens, among whose glories it was to be a humorist, to be a sentimentalist, to be an optimist, to be a poor man, to be an Englishman, but the greatest of whose glories was that he saw all mankind in its amazing and tropical luxuriance, and did not even notice the aristocracy; — Dickens, the greatest of whose glories was that he could not describe a gentleman."

The call to the men of the Christian Brotherhood of America to-day is to join hands with President Woodrow Wilson, who declares, " I have dedicated every power in me to a democratic regeneration "; but we shall find that the constitution and by-laws of such a movement is the teaching of Jesus. And the need of the hour is a revival of faith in Jesus — not so much of faith in his divinity, for there are hosts of enemies of democracy who will say the Apostles' Creed who yet have repudiated him as Master in all social and industrial relations. This assertion of the Lordship of Christ in all spiritual matters on the one hand and the repudiation of the Lordship of Christ in all social and economic relations on the other is the real formidable heresy of the hour. The vital struggle for orthodoxy to which the men of Christ are called to-day in America is the fight against the heresy that denies the Golden Rule. For social equity in its ultimate analysis is only the Golden Rule at work. To turn the Golden Rule loose would stampede economic and social life. There is only one thing which Wall Street fears more than the Big Stick, and that is the Golden Rule. To the rank and file of those who have named His name, Jesus is still the impractical dreamer, the economic enthusiast, whose teachings bear the same relation to our modern complex life that the Ptolemaic system does to our modern limitless universe. But Jesus Christ is either Lord of all or Lord not at all. He is either the Master and authority of all of life or of none of life. If he has no light to throw upon this modern chaotic social struggle, then it must go down in darkness unrelieved.

But he has, and that message is that *any man is a man, any man is a son of God, any man is a brother.* Any social equity based on other ground than this must needs have laws and bayonets for its enforcement; this becomes by its own inherent life automatic. To such a message and to such a propaganda every Christian man is called, and no higher duty ever devolved upon the men of the church than that of to-day, to insist that Jesus, now uncrowned in our industrial and economic and social relations, shall be re-enthroned.

We call this a Christian and a democratic nation and yet it is safe to say that nowhere in Christendom, outside of Russia (if that may be called Christendom), does a man get his measure for a man so rarely as here. The idea of Christian brotherhood has never penetrated even skin deep, or else men would not so often be measured by the skin. "I thank Thee that I am not as other men are" is the orthodox prayer of the American. The American has never learned the lesson of Howells in his "Boytown," that "the first thing you have to learn here below is that in essentials you are just like every one else, and that you differ from others only in what is not so much worth while." What infinite cruelties and injustices have been practiced by men who believed that to have a white skin constituted special privilege and who reckoned along with the divine rights of kings the divine rights of the white! We are all glad to take up the white man's burden if that burden carries with it the privilege of asserting the white man's superiority, of exploiting the man of lesser breed, and making him know and keep his place, — a place which Professor Royce says reminds him of that "form of the exalted sport of international yachting in which the foreigner is invariably beaten." But Chesterton points out that to be proud of one's superiority is a feeling not to be proud of. He tells us that there are three kinds of great men in the world. "The first-rate great man is equal with other men, like Shakespeare. The second-rate great man is on his knees to other men, like Whitman. The third-rate great man is superior to other men, like Whistler." The average Anglo-Saxon has chosen his form of greatness to be third rate with Whistler rather than first rate with Shakespeare. But the scrap-heap of antiquity is full of nations who were drunk with the delusion of their own superiority.

At his best and his worst the Anglo-Saxon finds keen competitors. It took some eleven hundred years to evolute out of barbarism a Tillman who would say, "We will have to see a few more niggers in hell first," but it took only forty years to evolute out of barbarism a Booker Washington who could say, "I will allow no man to degrade me by making me hate him." Proud of my Anglo-Saxon blood as I am, yet would I rather bear up before the throne of God in my black hands the white soul of the one than to bring in my white hands the black soul of the other — the one white with Christian brotherhood and the other black with pagan hatred. What shame greater could be ours than that the leading paper of St. Petersburg should defend the outrages of the "Black Hundreds" against the Jews by pointing to the American race riots and reminding us that —

"In Springfield as the night came down
(Where the great Lincoln's statue stands),
An angry mob rose, murder bent,
And took the law into its own hands.

"They seized upon a citizen
(Where the gentle Lincoln's statue stood),
Whose only guilt was harmlessness,
Whose only crime was negro blood.

"His only crime was negro blood . . .
They left him swinging in the sky,
(In Springfield town, in Springfield town,
With Lincoln's statue standing by)."

We speak of other men as Polaks, Bohunks, and Dagoes; but I never stand beside the ditch or railroad where they work without closing my eyes, and immediately there comes to my vision Cicero, Marcus Aurelius, and Cæsar, whose names are graven deep in all literature; Dante, with his furrowed face, bringing me his immortal message of redemption; Savonarola, whose clarion call rouses every patriot to live and die for his city; and the frescoes and canvasses and statues of Tintoretto, of Correggio, and of Michael Angelo; and I know that it is the eternal Italian who sits by our fireside in every American home and keeps life beautiful and fresh with romance, color, and song. It is then that I dedicate myself to that "regenerated democracy" which shall give to my brother the Pole, my brother the Slav, my brother the Greek, my brother the Italian, and my brother the African, equal rights, equal opportunities, and equal wages with the multitudinous sons of the *Mayflower*. The battle for equal rights in America has never been quite won. That it has not even permeated the Christian Church itself is evident when, fresh from the study of the life of the common Brother of all mankind in 1910, they refused to march through the streets of the Capitol of our nation with other men of a darker skin. One would think that not so soon would they have played the Pharisee to the spirit of the lessons which they had themselves outlined for millions of scholars throughout the world. No! it is a slow, hard battle we have to fight; but to it let the Brotherhood of America set its hands until we shall have taught men that there is no other measure of a man than that he is a man and in his form God walked in Galilee.

But the cry to-day is rather against economic inequities. Trading one's economic liberty for physical liberty is a doubtful bargain. Slavery is slavery, no matter who wields the lash. Senator Beveridge has said that the coming battle is not so much between political parties as between the rights of the people and the powers of pillage. The common man finds that kings are not all dead when he has smashed crowns and broken scepters. There is many a king who would gladly trade his uneasy crown to live on easy street with a Morgan or a Rockefeller. For the common man is stirring to ask if democracy has not handed him a gold brick in simply changing his masters. Instead of kings on thrones he now has kings of finance; instead of the divine rights of royalties he has the divine rights of Baer and the coal barons; instead of fighting and laying down his life in the ranks of armies for the glory of empires, he now lays it down in sweatshops, in foul cattle shambles, in damp and putrid mines, in unsanitary mills, that the kings of finance may roll in luxury, and in place of the great and good George Washington he now has one who is "first in oil, first in grease, and first in the pocketbooks of his countrymen."

For it is special privilege — which changes its name but dies hard — against which the people are revolting. It is that special privilege which enables a Mrs. Gould to declare she cannot live on her allowance of seventy thousand dollars a year while the average income of an American family of five is but seven hundred and fifty dollars; that special privilege which enables men to dot Newport and the North Shore with magnificent mansions built on the unearned increment of their investments while the average weekly wage of the textile trades, the iron workers, the boot and shoe workers, and the clothing workers is but $7.90; that special privilege which rears thousands of men and women in poisonous plethora of riches with never a sweat of the brow, while hundreds of thousands to-day with a plethora of sweat of the brow are caught between the millstones of an un-living wage and higher cost of living; that special privilege which in congressional investigations tells him that the trouble is that he has too much gold while he is unable to earn enough gold by a day's labor to buy back a living part of the thing his day's labor produced. It is this special privilege which has brought not only poverty of pocket but poverty of life, out of which grows discontent and socialism and anarchy. A Christian

Brotherhood has a message for such discontent. Tell the rich man, sitting in a Christian pew, that his social distinctions resting on hereditary or monetary foundations are utterly pagan; tell him that if he will climb up his ancestral tree far enough he will find himself and the man with the dinner-pail shaking hands with the same grandfather; tell him that for the cotton mills of New England to be paying enlarged dividends on a special privilege tariff is filching from the public; tell the stockholder in the southern cotton mills that for him to receive dividends taken from the lives of little children is murder; tell him that his automobiles and yachts taken from the narrow margin between a man's wage and his living is larceny; tell him that to send the women and children of the laboring man into the mill to make up that which he took from a man's output is embezzlement; tell him that unless he comes down and restores fourfold to every operator and every consumer that all his gifts to missions and colleges will never bring salvation to his house; tell him that the gate of heaven knows no complimentary passes; tell him, with or without quotation marks, that it was never so hard for a rich man to enter the kingdom of heaven as now; tell him that to build a baronial estate on New England soil with porcelain markers for every shrub, a two hundred and fifty thousand dollar rockery, and a fifty thousand dollar garage, while his Italian workmen live in dog kennels and chicken coops is infamous; tell him that any business is to be measured not by the kind of goods it manufactures but the kind of men it turns out; tell him that his business has no other purpose of being than that which drove Christ to Calvary, — service of his fellow-men; tell him all of this, as in Jesus' name you must, and you will doubtless know the tragedy of Jesus when " the scribes and chief priests and the Pharisees sought to lay hands on him," and you will know His defense, for " they feared the multitude because they took him for a prophet."

But that will be your easier task. The time was when it took a brave man to beard the rich man in his pew, but now he is a rare man who does not have some millionaire's scalp adorning his vestments. Hunting down the predatory rich is as popular and safe a pastime as chasing lions in the shadow of T. R. But now will come the real test of your prophethood, for it is easy in this day to play the demagogue and accept the position of court preacher when the people is king. Now, if you have the courage, turn to the laboring man who has been attracted by your preaching against privilege and tell him that limiting the output when humanity is unclothed, unfed, and unhoused, and needs his all and his best, is economic suicide; tell him that to admit but one apprentice once in four years in a stereotype shop is on a par with the robber monopolies; tell him that what he will not do to a union man, *that* he shall not do to a non-union man or his brotherhood is a dwarf; tell him that to deny a man by force the right to sell his only commodity, his labor, where he may, is tyranny; tell him that the boycott is in a neck-to-neck competition with the black-list for first place in the Hall of Infamy; tell him that to demand equality of reward with no equality of service is an equality built on sinking sand; tell him that the new man must precede the new age; tell him there is no social alchemy whereby he can get a Golden Age out of leaden habits; tell him that sobriety and thrift sew up many a hole in an empty pocket; tell him that the true order of industrial supremacy is "seek ye *first* the kingdom of God and his righteousness and all these things shall be added unto you"; tell him that the kingdom for which he seeks will come not by calling "lo here or lo there," to any economic program or any industrial law, so much as it will begin "*within him*"; tell him that if his union has not sufficient argument to accredit it to the outsider without the argument of force and starvation, it has no argument for existence; tell the non-union laboring man that for him to reap the benefits of the battles and sacrifices of organized labor and contribute nothing to its success is taking that which is not his own; tell him that the American right to labor where he pleases and for what he pleases does not carry with it the right to make war on standards of decent living; tell him all of this, and you will know what Jesus experienced when he looked upon his dwindling audience and cried, with a voice dripping with tears and choking with sobs, "And will ye go away also?"

It is at this convergence of the streams of social life forming a whirlpool of unrest and passion where the Congregational Democratic Brotherhood stands, and if we have no message we have no justification for being. Let us not be deflected from our path. We have tried toadying to the rich on the one hand and patronizing the poor on the other; let us now move through this clash of class interests sublimely indifferent to all colors and badges, recognizing only that which the millionaire has in common with the beggar. Our mission is not to the rich or to the cultured, neither is our mission to the laboring man or to the poor. Our mission is simply to a man as a man. That a man bears the lineaments and possesses the needs of a man forms the union card in our fraternity. Of the church we shall say, as Roosevelt said of the White House, "The door of the church shall swing open as wide to any laborer as to any capitalist, *but no wider.*" We shall have no economic program and form no tail to a socialistic kite, but we shall have a prophet's passion for righteousness, and no cry for equal rights against special privilege shall fall on deaf ears or find dumb lips. When this modern giant, blinking at the new light which has come to his eyes, fresh from his grappling with the beast of privilege, shall bear before us his wrongs and his beloved liberty in his arms, he shall find the thumbs of the Christian Brotherhood turned up in sympathy and pity, but he shall find more, — he shall hear the whole voice crying out to the modern Neros for life and liberty. We shall ever be Nathans, rebuking all kings who would take the lamb from the household of the poor man for the mills of the rich or who would force to the wall Naboth the gardener that they may add to the possessions of Ahab the monopolist. For to this end have we been born, — we who have never known a bishop, we who have stripped from all ecclesiasticism the vestments of privilege and defied the pretense of the priest, Anglican and Roman alike.

This is not an easy path we shall tread, but it is the path of the Master, who stripped the robes from a Nicodemus and the rags from a Bartimeus and passed them through a common gate into the kingdom; whose greatest offense in life was that he recognized neither the pretense of the religious Pharisee nor the arrogance of the political Pilate, but measured each as a man. But make no mistake; it is not a path for dilettantes but for martyrs, for down at the end athwart the sky-line stands a Cross, — for the servant is not greater than his Lord. But it is worth while if —

> "There shall come, from out this noise and strife and groaning,
> A broader and a juster brotherhood;
> A deep equality of aim postponing
> All selfish seeking to the general good.
> There shall come a time when each shall to another
> Be as Christ would have him, brother unto brother."

INDUSTRIAL OBLIGATIONS.

H. M. BEARDSLEY, KANSAS CITY, MO.

No institution organized among men for the service of mankind can remain through the centuries the same. From time to time the conditions under which it undertakes its work will change; the needs of those whom it seeks to serve will differ from decade to decade, and there will come new visions and appreciations of opportunities not before comprehended. We live as a nation under a written constitution framed by our fathers with great care and patience. They attempted to frame a government efficient to meet the needs of a people living under the conditions of their time. They brought to bear all the learning they could command out of experiences of the past. The letter of the constitution they framed remains the same as when they wrote it. But that instrument has been through the years "marching on," as its phrases and provisions have been from time to time applied to new conditions.

The organized church is not an exception to the rule already expressed. We glory in the wisdom of the fathers and in the accomplishments of the church through the past. But we live in a new day, under changed conditions, facing new problems, and the church itself must recognize these facts.

We are asking to-night concerning the relationship of the organized Christian Church to the work problems and the working people of this day. There is no need now for a new declaration of principles. An efficient declaration has been already made. The Protestant churches of America met at Philadelphia, in December, 1908, in federal council. That body considered the matter of the duty of the church under present industrial conditions and laid down a platform of principles. What was there done was done only upon due consideration. The man who wrote that platform was by experience and ability fitted to write it. It was also submitted to the careful judgment of many men prepared by disposition and learning to pass upon it. It received the careful consideration of the Council itself.

In it Philadelphia has been the birthplace of a declaration greater than that of 1776. We glory in the Declaration of Independence, as we ought. That was the announcement of men struggling for rights they claimed for themselves, and against a tyranny they could not endure. The form and substance of it was that.

This other declaration, made at Philadelphia in the early days of the twentieth century, was of obligations due from them and those they represented to other men. This, I say, is a nobler declaration in its purpose; and the substance of it is fitted to the purpose.

I cannot to-night find any other platform on which I can so well base the argument which I must make this hour.

I want first to note, before discussing the several parts of this declaration, that it is not a re-announcement of the evangelistic purposes of the church. That purpose stands yet, as through the centuries past, predominant. The church has magnified the worth of the individual man. Her purpose has been to reach out in love for him, desiring the welfare of his soul. The glory that lives in the history of the centuries last past lies in the fact that men have grown into a larger and larger conception of the value of the single soul, and of the great wrong inherent in all forms of tyranny. And in this matter the teachings of the church and the reading of the Book upon which it depends have been the greatest forces in helping men to see the truth and in giving them courage to battle for it.

The growth of the church and its efficiency have depended upon its evangelistic spirit. I have heard a preacher of our faith tell of his ministry in a church where great numbers came to hear him Sunday morning and evening, and midweek, and then of the awakening which came to him and to his people when they realized that they were living within and for themselves; the new zeal which came with the undertaking of evangelistic work, and the resolution which he made as to his ministry, that never after that would he preach except he preached for a verdict.

But this declaration made at Philadelphia in 1908 is not one of evangelistic purpose, though the largest possibilities in that regard lie wrapped up in it. It concerns actual conditions as they exist among men, and proclaims a duty therein of the church.

Let us note some of its anouncements.

It declares for equal rights and complete justice for all men in all stations of life.

The church has encouraged the giving of alms. Through the Middle Ages it handed them out at the gate of the monastery. Its sisters of mercy sought out the needy and gave them aid. Humane institutions supported by private gift and by public funds have multiplied under the teachings of the church. But here is a proclamation that men must receive not charity but justice. It will not require much thought to ascertain that the securing of justice is by far the more difficult task. Whether we have large possessions or small, we give out of what we have to those in need and find much satisfaction in the giving. Let us get now the larger view. The man who is in want may be there because of the injustice of the conditions under which he has been born and reared. God has supplied mankind with an abundance of the things which are needed to sustain life and to minister to our higher wants. But the laws under which these bounties are distributed are man-made. We are responsible for the outcome. If the laws which regulate property rights are unjust, the blame for that is on us. It may be that we have amassed a considerable property out of our industrial enterprises and have given considerable of it in charity.

But if we have gained what we have through injustice to other men, we cannot right the wrong by almsgiving. There is but one way out. That lies in reforming conditions under which our industries are carried on. The man who has violated our statute law and has been condemned to punishment may have gone wrong because he had lived under conditions that made right living impossible; and we have helped to make those conditions. That works out rank injustice to our brother. We can never right that by charity. That can be done only by giving him that which is his by right, — of opportunity and of reward.

We see that in many ways we have been going wrong. These are days of conservation congresses. What is taught there is that there are great material resources, not yet appropriated by individual men, or corporate aggregations of men, which must be kept for the common good, in order that justice may be done to all, — in order that it shall not be that a few may appropriate these resources and so work injustice to the many. Perhaps this principle of conservation should be applied elsewhere. Because customs have existed is not proof that they are right. We must be brave enough and honest enough to desire to know the truth, let it lead us where it will. Our declaration of principles, made at Philadelphia, announces that this is one of the things in which the church as such is concerned.

This Philadelphia platform announces also that the church must stand for the right of all men to the opportunity for self-maintenance. There is very much wrapped up in that declaration. The opportunity for self-maintenance involves right conditions in childhood under which the body and mind have their development; involves the training of the faculties so that the individual may be fitted to do well some sort of work; involves right laws as concerns the ownership of the tools of industry and of the working capital of the time. If there is one thing more than all others which impresses one with sorrow, it is the helplessness of men. I have in my own city, under opportunity afforded by the fulfilling of public duties, found that men and women alike are led into lives of sin and misery for lack of knowledge of a better way and of capacity to do well any part of the world's work. We are to understand that strong men are not then to take advantage of the weak; but that it is a proposition of fundamental right that since both have been put together to work out the common problem, the task should be so arranged between them that each could best accomplish his part. The opportunity for self-maintenance is a matter of right, not of charity.

This declaration recognizes the hardship which comes to those who toil because of the swift crises of industrial change. Some new invention will put a machine to do what before has required the work of many men. Those then who have been trained to do this work must seek other work, to which they have not been trained, and in competition with others who are more skilled than they therein. There are brought in from foreign lands those who will work for wages which are impossible to men who have higher needs and who have families to provide for. There are combinations of capital which in the regulation of output leave factories idle which have been theretofore busy.

In unnumbered ways the army of the unemployed increases; and there are in it, and because of it, great suffering, which involves not only those who are idle, but the whole social body. The church is directly interested in that, too.

This new charter declares it the duty of the church to help bring about conciliation and arbitration in industrial dissensions. Present conditions are provocative of warfare, a warfare most bitter and destructive. We must needs find a better way of settling our industrial controversies than that. In the old days, employer and employed toiled side by side. They knew each other and shared their views and interest in their common work. I have seen, somewhere, a picture in one corner of it the representation of an old-time wagon shop with the employer and his men standing together in the shade of their simple building. In the other part of the picture stood a great modern factory. The picture was made to indicate the growth of a great manufacturing enterprise from its humble beginnings. But it stood, as well, giving proof of a condition of service among men which had passed away. The owner no longer knows his men. There is no contact between them in their toil. They have lost the joy of brotherly companionship. Their homes are no longer side by side. Their children move in different worlds. The work of the employee has become more monotonous. Beside his machine he does his task over and over again, making a simple part of the manufactured article.

Dealing thus at arm's length the employer ceases to know the needs of his employees, differences arise and industrial war is on. The church must stand for conciliation and arbitration; for a settlement of the existing controversy on just lines, after a knowledge of the facts, and after that for the doing away with conditions out of which warfare arises. As Chili and Argentina melted the cannon built for war between them, and out of the molten metal shaped the figure of the Christ of the Andes, which stands on the mountains of their common border, so let the weapons of industrial warfare be melted and a compact of peace made.

Our declaration announces it the duty of the church to concern itself in the protection of workers from dangerous machinery, from occupational diseases, injuries and mortality; in the abolition of child labor and the regulation of the conditions of toil under which women work; for the reduction of the hours of labor, that men may have time for variety of employment and needed leisure; for rest from toil one day in seven; for a living wage as a minimum in every industry, and for the abatement of poverty.

It declares that the church must demand a suitable provision for the old age of the workers and for those incapacitated by injury. The conditions under which men toil are vastly different from what they were in former days, yet we go on testing the rights of men by rules made to fit old-time conditions. We ask of men most difficult tasks. The office building in which I have my office cost the lives of two men in its construction. The bridge being now built across the Missouri River at my city has already cost the lives of five men. The families of these men, so stricken in their work, have not, most likely, any cause of action against the employers. They are, most likely, poor; and there are helpless children to be reared. These accidents are incidents of the employment in which men are engaged.

The world's work must be done. Those who risk life and limb are the soldiers of the industrial army. We are the beneficiaries of their toil. Equal justice demands a system which shall put upon the industry itself, and the product of it, the cost of the care of those who are crippled, and of those who are left helpless because of the inevitable incidents of the conditions under which work is done.

"But" it is asked, "why should the church be concerned with all these matters?" Because the church is concerned with the bringing in of the kingdom. It was the promise of the Master that it would come. He taught us to pray constantly for it. That kingdom is a kingdom of the here and now.

If, then, the kingdom is to come among men, it must come under the conditions and limitations of life on the earth. It cannot exist in the midst of physical or moral uncleanness; nor of political corruption; nor of graft and fraud in business life; nor of falsehood and selfishness in social life. As it is the concern of the church to bring the kingdom, it must be concerned to see that all these things are done away with.

Again, if the kingdom is to come on earth, it must come and endure in the midst of a life which rests back upon a physical basis. All that supports and maintains life is the product of the earth, yielded up to the toil of men. The manner then in which the needs of life are to be supplied, and the place of industrial workers in the kingdom, are essential problems and concern the church.

It follows that its attitude may not be one of indifference. The church cannot justify itself if it shall concern itself alone with charity toward those who suffer in the industrial battle, nor yet in pursuing methods heretofore pursued to gather a portion of the industrial host into its membership. The individual churchman recognizes, if he is sincere, that he cannot win his possessions in the industrial field by processes which are fundamentally unjust, and wipe out the wrong by dividing out a portion of his ill-gotten gains in charity, or in public philanthropy; and the church must declare this truth without hesitation. Nor can it be content in declaring the truth concerning wrongdoing here as it may see it. The church must have direct part in the establishment of rules under which the kingdom can exist. It may hesitate to grapple with the great questions which lie at the foundation of property rights and the basis upon which men shall live together; but these concern the kingdom. There can be no doubt but there are rules which may be established, which rest back upon the principles of eternal justice, and which God himself has ordained. We, men of the church, must be honest enough and brave enough to search for the truth here and to follow its teachings wherever it may lead.

In the bringing in of the kingdom there must come among us a new attitude toward physical toil. All our life and our higher being rest back upon this toil. We would not dare to stop the toil of men for even a brief time; if we did, the world would starve. The doing of these things which must be done with our hands is vital to the existence and welfare of the kingdom. We will yet recognize, not by mere force of argument, or when compelled to consider, but instinctively and always, the inherent dignity of toil. We will honor more and more every one who does well his part in the physical work of the kingdom. We will recognize what comes out of it; how the miracle of life about us is repeated in us. The seed takes root in the dead soil, reaches out its stem and leaves, and takes of the air and sunshine; out of these dead things makes a living tree. So we out of our toil build our characters—and there are characters wrought in the midst of every-day toil as noble as have been wrought anywhere.

I think we shall recognize more than this. The kingdom cannot come unless the church shall consent to take up the task assigned it in the declaration we have referred to. The kingdom cannot be wrought out away from these things. They are essential parts of it. If they are left out, that which exists will not be the true kingdom.

Neither can the kingdom prosper unless it shall have in it the army of those who toil. Life is not understood except the view of these enter into it. These are bound closer together by ties of human brotherhood than are men of other walks in life. There is something about their very toil which clears their vision. They are our safest constituency. Our country's future rests secure largely because they will have, under our form of government, such large part in settling great public questions.

These men who belong to the industrial army stand not afar off. They have in large part kept away from the church because they felt the church lacked in interest in them and their problems. They are in sympathy with the fundamental things on which the church rests. They believe in the Christ and count him as having had great sympathy with those who toil. Organized labor is already massed in societies which have their origin in fraternal principles. Grouped thus they are more easy of access. They have admitted representatives of ministerial associations into their own membership and have sent their own representatives to fraternize with the ministers. They are constantly publishing in their weekly and monthly periodicals sermons and other religious articles. They have approved of Labor Sunday as a permanent institution, and are listening to their leaders when they plead for total abstinence and that their meeting-places shall be apart from the saloons.

Much has been said of social difficulties which lie in the way. These will grow steadily less and less. We find companionship with those who hold with us the same ideals and strive for the same ends. If our highest aim is for material gain, then those who have will find small companionship with those who have not. If, however, our purpose is centered in the bringing in of the kingdom, then we shall find companionship with all those who have part in that.

Time forbids consideration of the means by which the churches of America may bring about the fulfillment of their industrial obligations. To determine how that shall be accomplished will require our most strenuous endeavor. To its accomplishment the Congregational churches of America stand committed.

IMMIGRATION IN RELATION TO THE CHURCH.

PRESIDENT OZORA S. DAVIS, CHICAGO, ILL.

Changed Conditions in Immigration.

The Protestant Church in America finds itself, within the past few years, face to face with a religious condition which demands new and enlarged forms of service to meet it. Immigration always has been an essential factor in our development; our nation has been built up from immigrating people as well as by natural increase. The problem is not new, the church is not without experience in attempting to solve it; but present conditions are different from those that have obtained in the past, and new methods must be shaped to meet these radical changes.

The shift is geographical, racial, and religious. Geographically, it has changed from northwestern to southeastern Europe. Racially, it has changed from the Teutonic to the Slavic people. Religiously, it has changed from a Roman Catholic and Protestant to a more pronounced and less developed Greek and Roman Catholic type. Therefore the points of contact between the Protestant churches and the immigrants are less, their establishment more difficult, and the problem of the religious care of the immigrant more perplexing, than before.

The Church Defining the Problem.

The church itself must, therefore, redefine its problem and remake its methods.

First, the Protestant Church must clear up a confusion which exists concerning its duty in the religious care of immigrants. It must settle, first of all, certain questions regarding the right relation between evangelization and proselyting. We are challenged fairly by the fact that thousands of these immigrants belong to the national church which bears the Christian name. To disturb them with preaching which shall have for its primary object the undoing of their faith as taught by the churches into which they were born and baptized is no part of the mission of the Protestant Church to them. On the other hand, to preach wherever possible our interpretation of the gospel is a legitimate part of our work, in loyalty to the command of our Lord.

This, however, does not settle the matter. There are coming to us thousands of men and women who have broken or are breaking with the priesthood and the churches of their childhood. They are indifferent, skeptical, infidel, and atheist. With these the Protestant churches of America have immediate and personal business. To engage with this problem will involve all the resources and all the devotion of our free churches in America.

Another question which must be settled is the practical grip that our Protestant churches have on the doctrine of brotherhood as Jesus taught it. All contempt, all scorn, all patronage, toward the immigrant on the part of the American who possesses the name because he has been here longer is unchristian; and yet such a temper does exist to a considerable extent among us. The elevation of our own ideals is perhaps the first task before us as we engage with this problem. The wisdom and success of our efforts adequately to care for the religious needs of immigrants will be determined by the ideal of brotherhood which governs the Protestant churches in the future.

The Responsive Temper of Immigrants to Christian Brotherhood.

We must also be clear concerning the way in which these men and women are ready to respond to all true efforts for their religious welfare. There is no greater mistake made by writers and speakers than to refer to immigrants as the "dregs of Europe" or the "offscourings of civilization." This is a wicked caricature of those who are coming to our shores. That there are bad men and women among them, that they are often ignorant and superstitious, is all too true; but those who know best the real quality of these people know that there is ambition, hope, physical strength, spiritual possibility, among them to such a degree that the terms just used do not represent them truly. When we get beneath difference in language, dress, customs, and religion, we find these people to be like ourselves in all the great yearnings and hopes, loves and fears, that make us men. They too seek after God. They too answer every effort made for their good in love, with as unfailing response as could be obtained by similar efforts for those who are native born and English speaking. At first, when we see them huddled and confused at our ports of entry and in the great waiting-rooms of transcontinental railway junctions, they seem to us a strange and forbidding company, who are a menace to our civilization. It is only when we come to know them as neighbors and friends that we learn at last that the word immigrant is but a superficial and wholly indefinite word, and that the only terms that really can be used are the words fellow-worker, neighbor, brother, and friend. They respond as all men respond to the service done for them in a spirit of love, and they answer with their own precious gifts of friendship and devotion.

THE CULTIVATION OF MUTUAL ACQUAINTANCE.

The greatest barrier to successful religious work is ignorance. The immigrants do not know America. Americans do not know the immigrants who have been coming to us most recently from new lands. Therefore the first step in the religious care of these people is to promote our mutual acquaintance. We naturally think immediately that we must teach them much about America. I venture to reverse the responsibility and to say that the first duty of the American is to become acquainted with them. We do not know these people, and our efforts for their religious care are seriously hampered because the sources of information are not enough and those sources which we have already are not thoroughly mastered by us. The entire work of interpreting these people to us and us to them is the first step in the great religious process. Myra Kelly does us essential religious service when she lets us look into the hearts and homes from which her little citizens come. Professor Steiner does us invaluable service by his books which reveal the heart of these people at home and abroad. Professor Balch's new volume, "Our Slavic Neighbors," is of great worth for the light which it throws upon the Slavic people. This work must go on. It is as important for us to know them as it is for them to know us, and no man can hope to do work among them simply by going to them and telling them that they must learn American history and political constitutions.

On the other hand, every effort must be made to reach them with a knowledge of what our civilization means in its religious expression. How is a foreigner who runs the gauntlet of New York and finally is brought to haven in some little sheltering group of fellow-countrymen either in a great city or in our vast country, to interpret American Christianity? He certainly has received anything but Christian treatment for the greater part of his journey, and that he should believe that the American god is the almighty dollar is almost inevitable after his first experience in America. It is no easy task to make him believe that there are other ideals and that the religion of Jesus Christ is really mighty in America. We have only begun to do this, and the churches have not done it so much as other organizations. One of the most efficient agencies at work to-day to interpret America to the immigrants is the Young Men's Christian Association. The Woman's Christian Temperance Union is doing great service in the same direction. The patriotic side of the work is being taken up in many places by Daughters of the American Revolution and similar societies. The Protestant churches are not by any means the most alert or efficient agents engaged in this great task.

THE IMMEDIATE WORK OF THE CHURCH.

One of the first questions that arises is this: Should the Protestant churches undertake work for the religious care of immigrants in some federated way? Are not the movements toward union in the foreign missionary fields sufficient warrant for believing that the work to be done with foreign-speaking people in America would be best done by a federated effort? It is impossible to go over this entire question in so short a paper as this. I can only sum up the report which has led to the recommendation of the Federal Council of the Churches of Christ in America. The report covered a careful study of mission efforts by federated bodies and of individual efforts without counsel or support from other religious bodies. Both seemed to be less successful than they ought to be. The one lacked individual initiative and endeavor; the other was narrow and partisan. Therefore the Council expressed itself as believing that *individual efforts under federated counsel* should be the method employed by the churches. Local federations in district, city, or state should survey the field, study conditions, and plan the work to be undertaken, leaving its prosecution to the church or denomination assigned to that particular service, the federation standing ready with counsel and encouragement to reinforce the denominational enterprise.

As the churches engage with the problem, they find at least three agencies at hand for the work; first, the mission maintained by the church outside its plant, and largely by salaried workers; second, the mission maintained by the church in its own building, and largely by means of its own workers; third, the foreign-speaking church controlling its own affairs in general, but closely related for counsel and help to an English-speaking church. The first of these is the easiest method by which to do the work. I mean easiest in point of expenditure of time and strength by the church itself. In many cases it is the only method that is satisfactory, but it perpetuates distinctions and it is less truly democratic than the second method.

The church employing the second method studies its own parish, finds opportunities for doing the work, and then opens its own doors and by means of its own workers begins the religious care of immigrants in its own parish. This is costly in point of time and patience, but it is the most rewarding method. There are many places in which it is impossible because of the distance of the foreign-speaking people from the church. Converts made in this way become members of the church itself and are incorporated into it.

Out of both enterprises grows the foreign-speaking church, the life of which ought to be continuous, as it passes at the end of a second or third generation from a foreign-speaking to an English-speaking church. To maintain foreign-speaking churches permanently is not the policy which should guide us. Ultimately, the English language in the services is to be used.

Points of Contact in Beginning Work.

Naturally, the first point of contact is the school in which the foreign-speaking immigrant is trained to speak English. This is an essential part of all efforts for the religious care of immigrants, since the greatest barrier in the work is that of language. It is also the line of influence to which the foreigner is most readily open. He wishes to learn English, for he knows that his industrial promotion and all his welfare depends upon it. A few of the old people are too discouraged to learn, but the younger immigrants instantly respond to this effort. The church must begin here. It will not of course stop here. It will go on through the friendships formed in the school to bring its religious message to the people. Therefore the religious meeting filled with the spirit of friendliness and full of kindness and encouragement is the second means by which religious work must be done among them. The central thing in the meeting is preaching; never the preaching of controversy and never attacks upon other churches or other doctrines, but always the setting forth in its simplicity and integrity of the gospel of Christ, letting it do its own work with the souls of men. If there is one place above all others where our message is reduced to its simplest terms and conveyed in simplest forms, it is when we stand, through an interpreter or in English, to speak to a little company of earnest, eager foreigners. The purpose is not to make a Protestant out of a Catholic, either Greek or Roman, but it is to give the message which brings life to the soul to every one who will hear it, and no good Catholic was ever made a bad Catholic by the gospel.

THE PROBLEM OF THE LEADER.

As we follow out the work, we hit very early the heart of the problem. It is concerned with the leader himself. There must be a man or woman who speaks the language of these people, who knows them and can work among them, who can help them in their legal troubles, interpret for them in difficult places, help them in their industrial advance, be with them in their joys and sorrows at home — and this is impossible unless he knows their language and customs.

The most natural thing to do is to seek one of their own countrymen for this service. It would seem to be the easiest and most natural way of solving the problem. As a matter of fact, it is the one way most beset by difficulties. In almost every case such a leader must have been a convert to Protestantism from the national church. Men and women who have not broken from that church may have very little respect for it, and may attend its services not at all, yet they still have an instinctive dislike for the man who has left the church of his fathers. Later they may do it themselves, but at the outset they do not respond readily to the man who has done it. They have a sort of contempt for him. However we may explain the fact, the fact exists. Therefore it has seemed to the Young Men's Christian Association, and to men like Professor Steiner, that the Protestant churches must adopt the methods used so wisely by the Roman Catholic Church. That is, it must not only have native-born workers among these people, but it must also have Americans who have been trained in a working knowledge of their own language and who have lived for a time in their country, to lead the religious work among them. The Young Men's Christian Association in Pennsylvania has sent a group of young men for this purpose to Europe, under Professor Steiner's leadership, and the results have been excellent. There is a certain advantage in the American coming forward as the religious leader of these people.

CHRISTIAN NEIGHBORLINESS.

Back of all the church tries to do for the immigrants there must lie the personal neighborliness of the church members. All the modern methods and all the salaried workers which the church may throw into the field will not do this work unless there is the strong reinforcement of individual neighborliness and helpfulness on the part of the members of the church to foreign-born and foreign-speaking people who live near them. I do not mean to advance any foolish ideas of social equality, or to suggest for a moment that this work could be done by inviting foreign-speaking people to our parties. They would be quite as uncomfortable as we would at such an absurd procedure. There are, however, countless opportunities to become acquainted and to help, and the religious motive of the church must be realized in the Christian neighborliness of church members. To find the stranger in their own block or street and to be friend and true neighbor to that individual or family is to do the essential work of the church through the individual church member. The whole complex problem must be shared by the individual family, the individual church, and the federated churches of every district or city. It is only when the three work together with some conscious sense of coöperation that the great work of the Protestant churches for the immigrants will be accomplished.

SOME OF THE FACTORS AND FORCES IN THE GREAT REVIVAL OF TO-MORROW.

REV. FRANK G. SMITH, CHICAGO, ILL.

Mr. Moderator and Fathers and Brethren, — It is my prayer that my first word to you to-night may carry to all of your hearts a satisfying conviction of the fact that I have an overwhelming sense of the importance of this occasion and a deep and abiding consciousness of the necessary inadequacy of any effort I may here put forth as compared with the desire and hunger of my heart to bring to you the message of truth, inspiration, power, and effectiveness that this sacred and opportune hour merits. I speak most sincerely when I say that for days I have been fairly trembling in the shadow of this vast responsibility, and almost praying that relief might come in some other way than by the actual carrying out of my part of this program.

My good friend and brother who speaks with me from this platform to-night is unquestionably the man for the hour and the topic. His experience and observation as to the religious conditions and necessities of our generation are as wise, warm, and winning as they are world-wide. No man perhaps in our country has had so rare an opportunity to grasp and analyze impartially the whole religious situation as he, and surely no man has been so keen yet kindly in availing himself of that opportunity. I have a feeling to-night that he understands quite as accurately the religious problems of the country at large and is quite as deeply convicted of some of the necessary steps in the solution of those problems as I understand the religious problems of my own community and parish and as I am deeply convicted of some of the necessary steps in their solution. I could wish, then, that some other man with similar vision and experience might have been chosen to stand here with him and bring to you the message that I am supposed to bring. Time is precious, however, and must not be wasted in either apology or wishes, however sincere they may be.

After all, there are two ways of studying a picture. One is to stand afar off and see it as a whole — get the impressionistic effect of its grand outlines; the other is to draw near and study its smallest details. I take it for granted that it is this second kind of study of our problem that belongs to me to-night; I am to see it from the viewpoint of a single parish or community, not forgetting that perhaps in essentials and fundamentals it is not unlike every other parish and community.

In announcing my theme, the exact wording of which was left to me, I have proclaimed to speak of "Some of the Necessary Factors and Forces in the Great Revival of To-morrow." In this theme it will be seen that I reveal at once my attitude to the present religious situation. Denominationally I am Congregationalist by deliberate choice and not by the accident of birth; politically I am a Progressive almost to the point of insurgency, and religiously I am a deep-dyed Optimist.

I do not believe the great revivals of religion are all peculiar phenomena of past ages, with no especial present value and power except as fertile feeding grounds for psychological study and research. I believe that the child of God who has the spiritual vision to take this whole round world up in his spiritual hand and view it as a whole cannot fail to be convinced that we are now, at this very hour, in the very midst of the greatest world-wide revival of genuine religion that the world has ever seen, and that all signs indicate that the revival of to-morrow promises to be so much greater than that of to-day that the very glow of its allurement blinds us to the realities of the present.

Nor will I weaken this statement by pausing to try to explain that the revival of to-dayis very different from that of yesterday, and the revival of to-morrow must be very different from that of to-day. It is not true; there is only one true religion, and only one real conversion, and only one genuine revival. Religion means God's way for men to live in this world. Conversion is man's surrender to that way by the rising to sovereignty in his heart of the divinely implanted element of faith in his Father God manifesting itself in a deep and abiding devotion to personal righteousness and social friendship, fellowship, and brotherly helpfulness, and a revival of religion includes all fruitful efforts to bring human hearts into conscious surrender to these great spiritual truths as well as the deepening of their reality, vitality, and meaning to those whose lives are already nominally surrendered to their sway. The more individuals, therefore, who honestly want to find God's way and walk in it, the more thoroughly the world is leavened with the great redeeming truths and principles of godly life revealed to us in His Son and our Saviour, Jesus Christ the Righteous, the greater the revival. It is because of this that I believe we are now in the midst of the greatest revival of all the ages, and that the revival of to-morrow is to be vastly greater than the revival of to-day. Stop for one single moment and remember this, that this world has never gone backward permanently in any way. It is not a losing world, it is a gaining world; it is not a decaying world, it is a growing, evolving, unfolding, developing world. Physically, morally, intellectually, industrially, socially, and religiously it is a better world to-day than it ever has been before. Lift up your spiritual eyes and let them turn backward to that time when the first man stood, "God-conquered with his face to heaven upturned," and then come down the centuries taking only a single glance at each succeeding century, and as your last glance includes all the great missionary and other religious movements of the past century, surely you will be able to sing with new zeal and added fervor,

"The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears."

Let us not make the mistake of thinking that because some of us are having a hard time in our churches, and because churches generally do not give gratifying evidences of apparent success, that there is no revival of religion. It has been true sometimes in the history of the past — and perhaps it may be again — that while the church was apparently going forward, the kingdom was actually going backward; and again when the church was apparently going backward, the kingdom was actually going forward by leaps and bounds. Witness the scattering broadcast over the world of vital faith coincident with the apparent decay of the church that came along with the Reformation and subsequent events. So is it impossible to conclude — yea, is it not logical to expect — that even now, while the cry of discouragement is coming up from many a church because of the lack of apparent success, that God is preparing us for some mighty unfolding of his infinite plan that shall advance the kingdom a thousand years in a day. All signs indicate to me that our feet are trembling now upon the threshold of a new era. The religious intenseness and expectancy of our age reveals a condition that has been set to the music of verse by him who said,

> " At the birth of each new era,
> With a recognizing start,
> Nation wildly looks at nation,
> Standing with mute lips apart,
> While glad truth's yet mightier man-child
> Leaps beneath the future's heart."

The church as we know it to-day as a channel of service and instrument of religious achievement may have to go; it may perish from the face of the earth, but the kingdom will go marching on.

> " Subtlest thought shall fail and learning falter,
> Churches change, forms perish, systems go;
> But our human needs, they will not alter,
> Christ no after age will e'er outgrow."

Of the increase of his kingdom there shall be no end until the " Kingdoms of this world become the kingdoms of our Lord and his Christ."

What, then, is my mission here to-night? Like one of old, I am " but a voice crying in the wilderness, Prepare ye the way of the Lord; make his paths straight." I am simply and earnestly asking what I can do, what you can do, what we all can do, to prepare the way, to furnish the necessary channels through which the Spirit of God can come in power into the world for the accomplishing of that for which the Master's heart hath long hungered.

In the moments that remain to me, therefore, I shall endeavor to fix our responsibility for the great revival of to-morrow. I shall endeavor to indicate some of the factors and forces that we must bring about and create before the Spirit of God can have a fair chance to do his mighty work.

And first of all, the revival of to-morrow must be clear enough and simple enough in its doctrinal statement, in its conception of the fundamentals of faith, as to be readily apprehended by the ordinary mind, even the mind of the child; it must be broad enough and long enough to furnish abundant standing-room for all Christian believers, and yet it must be deep enough and strong enough and positive enough and rock-ribbed enough to resist the shock of disturbing storms caused hitherto by the changing interpretations of non-essentials and minor details that have come necessarily with the progress of passing centuries.

Protestant Christendom has come already into practical agreement on the fundamentals of faith, but she is slow in realizing it. These great elemental things that belong to man's redemption stand out as clearly defined as gray mountain peaks against the red glow of a morning sky. What are they? They can be stated almost in a sentence. Science has quite generally agreed in our day that there is an unseen spiritual essence that holds creation up. Christian faith says that back of all the manifested realities we behold about us, and back of our own beings, and in them all, upholding all things and guiding all things, there is a great Supreme Spiritual Personality, our Father God, whose law is truth, whose motive is love, whose essence is goodness, and whose atmosphere is peace and good-will to men. That is the first great fact of faith; how vital and tremendous and far-reaching it is!

And the second great fact of faith follows naturally that this Father of ours has a way that he wants us to go, just as he has a way for the rose to unfold and the violet to bloom. There is only one right way, — his way.

And the third great fact of faith is that he has shown us that way in its fullness and finality in Jesus Christ — who was and is and ever will be the Way, the Truth, and the Life. And the fourth great fact of faith is that in our text-book, the Bible, we have the world's best story, its most reliable record of the entrance of God into human life. That its abiding authority is and ever has been, and always will be, in the conquering appeal its great divine truths make to the divine capacity for truth implanted in the human heart when God created man in his own image and in his own likeness.

And finally that there is a light that shines in every human heart, revealing an upward way; there is a still, small voice that speaks to every human soul, seeking to warn and win it to the paths of peace and purity; there is a power that tugs at every life in an endeavor to carry it up the heights; and that this light and this voice and this power is the light and voice and power of God ministered unto us by his Holy Spirit wooing us, his children, to the divine life and the divine way that finds its consummation in eternal, spiritual, Godlike being. Are not these the great realities of faith that are finding response in the throb of the unifying heart of Christendom to-day? Shall we not proclaim to the world that we have all come to a place where we can unitedly lift our hearts and voices in the song of him who said,

"I believe in God, creator,
  Father of all human souls;
Not a monarch watching nature,
  While her wondrous plan unfolds,
But the father of our spirits
  And the molder of our frames,
Loving each as one begotten,
  Calling all by separate names, —
In the Father of our spirits I believe.

"I believe the blessed Jesus
  Loved divinely, suffered much,
That our God might teach his children
  With a close and human touch.
Drawing us with cords so tender,
  Up the pathway where he trod,
'Til we fall like weeping children,
  In the yearning arms of God, —
In our King and Priest and Prophet I believe.

"I believe the Holy Spirit
  Fills the earth from shore to shore;
'Round about, above, within us,
  Bearing witness evermore.
Where the Holy Ghost abideth,
  Though he tarry but a night,
Even sordid eyes behold him,
  In his wondrous love and light, —
In the Paraclete of promise I believe.

"I believe the Holy Bible,
  Is reliable and true,

What therein the Lord commanded,
He will strengthen us to do.
Not in prophets, priests, and teachers,
Nor in wise men do I trust;
If they teach me words of wisdom,
Where they learned them there I must; —
In the Word of Inspiration I believe.

"I believe in life eternal,
Trees and flowers and drops of rain,
Live and die and decomposing
Live and die and live again.
Doubting yet what wondrous changes
Shall complete the perfect sphere;
Life I know is greater, grander,
Than this segment painted here, —
In the coming life eternal I believe.

"I believe in sweet communion,
With the saints in praise and prayer;
I believe that in forgiving
We rise upward stair by stair;
I believe in godly striving;
I believe in contrite tears;
I believe that in believing
We shall live through endless years, —
For the key of life is only, I believe."

"And this is the victory that overcometh the world; even your faith."

Then, again; the revival of to-morrow must be so intense in its desire to win the world, and so warm in its fellowship in that vast undertaking, and so wise in its economy of administration, and so farseeing in its method of operation, that it will absolutely unite or re-unite, at least Protestant Christianity, not alone in its spiritual desire, but in its actual organic effort in our generation. I believe with every fiber of my spiritual being that the clock has struck, and the hour is at hand when America, as large as she is, is no longer large enough for more than at least two Christian churches, — a Roman Catholic Christian Church, and a United Protestant Christian Church. Once the Protestant Christian world lifts its eyes away from the mole-hill it will have to give up and trains them upon the mountain it will gain by such a course, the thing will be accomplished.

Unquestionably a large percentage of the Protestant Christian world to-day believes in this program, but so many of us are shaking our heads and saying, "The time isn't ripe for it." If ever the devil invented a weapon more effective than any other against the progress of righteousness it is the fallacy of "unripe time." Everything that needs to be done in the progress of God's kingdom ought to be done, and when a thing ought to be done, now is the time to do it. I have been in the gospel ministry eighteen years; is my generation to pass away without recording any great triumph in the coming of the kingdom? Are we going to bequeath a task to our children that is ready for doing in our day? Why not arise in our might and make this mighty conquest, and register this great victory and thereby bequeath to them a larger task? Who can measure the decrease in obstructional petty jealousies and rivalries; the enlargement and deepening of Christian fellowship; the enrichment and broadening of Christian service and the strengthening of all Christian activities and efforts that would come with such a program!

Not far from my own church, in the city where I live and love and labor, there is a great Catholic church, an imposing structure, magnificent in its equipment and far-reaching in its ministry and influence. It ministers to a district in which at least fifteen or twenty, most of them struggling Protestant churches seek to minister. I know not how many priests, sisters, teachers, and other helpers are on its corps of workers, but I know it is a large force. I do not know of a single paid helper, outside of the choir, in any one of these Protestant churches. Now, I am strongly convicted that if we were to place a United Protestant Christian Church, as magnificently built and as splendidly equipped as this church is, down in a district with a mile of territory around it, and give to it a corps of workers even half as large as this church has, by virtue of its more intense spiritual effectiveness, born of its clearer consciousness of personal relationship to the Master, it will see to it that not a single home in that district goes without adequate spiritual ministration, and it will have no unsolved Sunday-evening or even Sunday-morning problem. And if we say that we have so many buildings and such varied interests and such complicated conditions that such a thing is an impossible dream, then the success of the business world in tearing down buildings and dismantling plants and consolidating vast interests for economy in administration and effectiveness of operation and fruitfulness of results should rebuke our infidelity to opportunity and our lack of faith and be the guaranty of the realization of our vision.

And then once more, the revival of to-morrow must be a revival of local evangelistic efficiency, made possible by our finding and establishing more points of contact with the world we are trying to redeem. If religion means anything worth while, it means the right way to live in all of life's outworkings. It means the right way to work and the right way to play, it means the right way to toil and the right way to rest, the right way to study and the right way to teach, the right way to enjoy ourselves and the great world about us, and the right way to help others to enjoy it. If religion is the most important thing in life, then the church, which is the concrete and visible channel of its expression, must be the most powerful influence in the community for molding and shaping and guiding its life. And if the church is to occupy this position of power and influence in the community, then she must have a point of contact with all the channels through which life normally expresses itself; not the spiritual life alone, but the civic, industrial, and social life. If the church is only a kind of abnormal growth on the community's life, a place where theoretic religion is dispensed two times one day in seven, and then mostly to empty pews while the great world throbs about it undisturbed and uninfluenced; a place whose most visible means of contact with the outside world finds expression in dispensing oysters and ice cream at cut rates to pay expenses; I say, if the church is only that, then the days of her power and influence are numbered. She must be more than that, and by the grace and guidance of God she will.

Let me illustrate. Last summer I was lecturing in a little town in one of our western states. It seemed to be an enterprising little town of perhaps fifteen hundred inhabitants, all told. The Congregational minister called on me at the hotel where I was stopping, and I thought he was discouraged and downhearted. I went out and walked about the town with him and found there were at least eight or nine other ministers in town who were no better off than he. Here they were; nine little churches, nine little congregations, nine little salaries, and nine little ministers. The boys and young men of that community were seeking and finding an outlet for their social and athletic life absolutely unguided and uninfluenced by any of those churches or all of them. The same thing was true of the social and amusement life of the girls and young women. No man in the community dreamed of any of those churches as a means or an influence in helping him solve any serious industrial or personal problem that might come into his life. And all of this not because these pastors did not hunger to render such service; they were heartbroken over their inability to do so, but they were absolutely prevented from doing so by the very poverty of their equipment and resources, and by the crustaceousness of of the established order of things. I went back to my hotel and dreamed of that day when the revival of to-morrow would unite Protestant Christendom, and I would visit that town again to find one magnificent building, equipped in such a way as to have a point of contact with every normal expression of the community's life, and presided over and guided by a great leader with splendid assistants, strong enough to leave the stamp of the character and teachings of the Man of Galilee on the entire life of the community, redeeming it from the pollution, the power, and the penalty of sin and unrighteousness unto the glory of His love and life.

But, finally, my brethren, and above all and over all, the point at which we must place the prong of our compass as a center when we would describe the circle that includes all the rest of our vision, the revival of to-morrow must be individual and personal both in its cleansing power and in its most effective means of propagation. After all, our so-called Christian lives are weak and sickly and inadequate and ineffective until we have a Christian experience of our own that enables us to say, " I know that my Redeemer liveth, and that I have passed from death unto life."

All honor and glory and reverence to the man who years ago called our attention to the Christian truth that the child belongs to the kingdom and should be held for the kingdom, and sent us out into those great fruitful fields of " Christian nurture," but let us not forget the thousands of men and women about us, young and old, who have not been so held and so nurtured and who must be born again by a repentant and trustful surrender of their lives to the grace, the guidance, the cleansing, the forgiveness, the gentleness, and the love and companionship of His redeeming life.

And even in the so-called "Christian nurture" of the child is there not a danger that mere historicity and ceremonialism shall take the place of vital Christian experience and companionship? Is there not a danger that we shall merely inform the child and bring him into nominal allegiance to religious life, instead of inducting him into abiding, redeeming, cleansing companionship and sweet and blessed fellowship with our Lord and Master?

God help us to do our work worthily. No revival is of lasting benefit to the coming of the kingdom that does not find its final fruitage in the cleansing of individual lives, and in the enlistment of personalities under the conquering banner of the Cross.

Here, likewise, is the effective means of evangelization as well as the final object and fruitage, — the individual. With all our present poor equipment, despite our present divided condition and our consequent poverty of resources, if we could induce the individual evangelistic effort that is latent in the church, and that we owe to our Master in view of all He has done for us, such a wave of redeeming grace would sweep over this world as it has never seen in all its history. I believe I do not exaggerate to-night when I say that probably not one church member in fifty the country over is making any honest, earnest, prayerful, personal effort, day by day, to win men and women to Jesus Christ. The fact is, we are ashamed of Jesus. We work in the office with people, ride on the train with them, go to school with them, transact business with them, live in the same block with them, and never inquire if they are walking with Jesus. We often do not wish them to find out that we are, and they frequently do not suspicion it. How long, O Lord, how long, ere we shall learn that the Church of Jesus Christ must not only be a generating center of power, but a distributing channel; not alone a center of inspiration, but an instrument of transformation!

Years ago, when but a boy, I read a story of your Atlantic coast which I have never tried to verify; it taught me a great lesson, and that was enough. It was the story of a part of an old ocean derelict that had become partially imbedded in one of your harbors, sometimes endangering traffic at low tide. It was before the days of modern advanced mechanics, and many unfruitful and unsuccessful schemes had been tried to remove this obstruction. At last an old practical sailor, an old sea dog, said if they would give him the equipment and the help he thought he could remove it. Then the story told how he took two old scows or flat boats and anchored them over the obstruction in the harbor. Then he placed a great beam across from one to the other, and around this fastened cables and chains, and, at low tide, with the proper help, securely attached these to the obstruction below, and then sat down on a box and lighted his stub of a sailor's pipe and began to smoke, and to wait for the tide to come in. And by and by it came creeping in, and began to get under those old scows, and the chains and cables became taut and began to creak and groan until it seemed the great beam would be snapped in twain; still the tide came creeping in, and at last the old obstruction was dragged from its imbedded moorings of years and carried triumphantly out to sea. The old sailor had solved the problem because he had harnessed the mighty lifting power of the great ocean to his task. That is what God wants of the church; it is the means by which he wants to harness the redeeming power of his love revealed in his Son, our Saviour, to the world's need. "The field is the world, the good seed are the children of the kingdom." Once we catch this vision, and come under the sway of this ideal, we will gather up the local intensiveness such a program will generate, and transform it into ecumenical extensiveness until the prophecy shall be fulfilled, that,

> "Jesus shall reign where'er the sun
> Doth his successive journeys run;
> His kingdom stretch from shore to shore
> Till moons shall wax and wane no more."

May the Great Spirit of our Father God, who knoweth no limitations of time or space, brood over every heart in all Christendom to-night and inspire us to this splendid achievement.

Let me close with this little incident, which has at least historic background, related to me by one of your prominent

Boston pastors, some years ago. It was, he said, during the famous Indian mutiny, when old General Havelock was sent to the relief of Cawnpore. He had made forced marches, and his troops were tired and hungry and footsore. One night they halted near Cawnpore, and, in their extreme weariness, they threw themselves down on the wet ground, in the rain, without food, to sleep. Soon the scouts, that had been sent out, brought back the word that, in Cawnpore, the women and children were being massacred, and the men were starving. Then, it is said, the old general aroused his men and said to them, " Men, we have had a hard struggle in these forced marches; you are tired and hungry and footsore and sick; but, men, in it all have I borne my part? " And they answered, " Yes, general; more than your part." Then he said, " Men, yonder in Cawnpore the women and children are being murdered, and the men are starving; all of you who are willing to march with me to-night to the relief of Cawnpore, lift up your hands." And then, it is said, that in the darkness and the silence he said, " Men, in the darkness I cannot see your hands, but I know they are there; make ready to march to-night."

Brooding over this world to-night, his heart breaking over its sin, its sorrow and its burdens, I see the Great Captain of our Salvation; and down from rock-ribbed Calvary and up from dark Gethsemane, I seem to hear his gentle voice saying, " Have I done my part? " Shall we not make the cry ring round the world to-night, "Yes, Master; more than your part." And then, shall we not rise from our slumber, and every man in line, and every line in action, move steadily forward, a vast army of righteousness, armed with the weapons of truth and love, under the invincible banner of the Cross, to the conquest of the world? And if in our path some thorns be found, let us remember Him who wore them on His brow. Ah, yes, undaunted, unconquerable, let us remember that Infinite Power, Infinite Wisdom, and Infinite Love are ours to command in the ever-present spiritual personality of our Lord and Master. Then, in the glory of each new morning calm, and in the splendor of each eventide, we will sing as we toil and triumph with our own sainted Dr. Brand, who once set the throbs of his great heart to the music of verse and cried aloud so all the world might hear, —

"Mountains and rivers may sink and decay,
God never forgets.
Time with his restless wings onward may flee,
Measuring cycles on cycles to be,
Till he dips his gray plume in Eternity's sea, —
God never forgets.

"Youth, with his buoyant hopes, painting the sky, —
God never forgets,—
May fold his proud pinions, bleeding and torn,
Crushed to the earth by a cold world's scorn,
And die like a star at the rising of morn, —
God never forgets.

"Old age, with his silver hair reverend with years,—
God never forgets,—
In the cold vale of sorrow may pillow his head,
And pray for the dying and weep for the dead,
And drop from life's stage like a star that is shed, —
God never forgets.

"Come, then, ye who weep at the close of the day,
God never forgets;
Come with your bonds and your cares and your tears,
Come with your blighted hopes cherished for years,
Banish forebodings and bury your fears, —
God never forgets."

Him will we trust, Him will we serve; walking in the light as He gives us to see the light; doing the right as He gives us to know the right, until some day out of the blue and stillness of otherwhere we shall hear Him say, "It is enough." And we shall go in to come out no more. Unto that great day, Lord, make us faithful!

THE RELIGIOUS EDUCATION OF OUR YOUTH.

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The past decade has been marked by a deep interest in the whole field of religious education. Organizations have been formed; large conventions have been held; educational, religious, and psychological literature has been produced; new courses of study have been formulated, and many practical experiments have been tried. As a consequence, much valuable experience has been acquired, new truths have been discovered, and larger hopes have been awakened. But, despite all of this interest and activity, much vagueness still pervades the whole question. Few of the results have been systematized, and many of the fundamental principles are not generally agreed upon nor clearly enunciated. While there is every reason for gratification over the progress that has been made and the widespread interest that prevails, there is a corresponding demand for an attempt to formulate clearly some of the more generally accepted truths relating to our subject.

I. The Aim of Religious Education.

With this need in mind let us endeavor to formulate the aim of religious education. That no inherent contradiction exists between education and religion is perfectly apparent. Education, in the last analysis, is the training of personality for efficient service in life. It is the process by which a person is brought into true relationship with every factor of his environment. Religion is not theology nor ecclesiasticism, but life. It is man's life lived in relationship to God's life. The perfect compatibility and inner spiritual unity of all true education and real religion is therefore obvious.

The aim of all education is not only to store the mind with the detailed facts of various fields of knowledge and to develop that mental acumen which will enable the student to attack any problem, but also to transmute that knowledge into action, to create character, to build manhood and womanhood, to equip our youth for citizenship and give them world-wide sympathies and interests.

The particular aim of religious education is not only consistent with this standard, but builds upon it and utilizes it. It aims not so much to teach theology or biblical literature as it does to give knowledge about how to live. All education by the very nature of the process deals with the intellect. While knowledge is not necessarily virtue, nevertheless knowledge may and often does determine action. Although there is no positive assurance that the wise man will be good, there is every reason to feel confident that knowledge is more potent in character building than ignorance. Therefore the religious educator endeavors to use this agency for molding the life of our young people and to do so by dealing specifically with that field of knowledge which concerns most intimately the best methods for right living. His hope is thereby to secure noble character and true manhood. His object is to establish those habits which will make the child when he reaches adult life a useful and worthy citizen. His supreme desire is so to relate the youth to himself and to his nation and to the world that he will always stand for the right against the wrong, for the just against the unjust, for the true against the false, for the genuine against the fictitious, for the beautiful against the ugly, for the good against the evil.

The religious educator goes even farther. He endeavors to establish those ideals which will serve as anchors in the stress of life. He strives to put the child in touch with the eternal sources of inspiration which will insure the permanence and stability of character. He attempts to link the youth to his God and to thrill him with the tangible ideals of the life of a spiritual Master. Unquestionably the supreme aim of religious education is to teach our youth how to live. The emphasis is not upon ethics or theology or facts, important as they all are, but upon character and life and ideals.

II. Some Significant Facts.

The task of the religious educator in his attempt to realize this ideal is greatly complicated by certain conditions peculiar to the present time. The realization of every aim is conditioned by the facts of life. Certain constant factors confront every religious teacher in any age. But it is of importance here to reckon with those forces which are peculiarly significant for our present task and seriously effect religious education to-day.

Whether we like it or not, we live in a time when all the fundamental conceptions of religion are undergoing radical changes. Doubtless this very fact accounts for the deep interest and widespread activity that has attached to the question of religious education. In an age of transition men have felt the need of fuller knowledge and have coveted better privileges for their children's training in religion than they themselves enjoyed. To-day distinct and widely accepted tendencies in Christian thought are deeply affecting men's minds. God no longer sits aloft, far removed from the feverish life of man, but " in Him we live and move and have our being." Christ is no longer the center of metaphysical discussions, but all our theology is Christo-centric. The primary fact about man is not that he is lost, but that he possesses infinite capacities for finding life; he is not the " wreck and ruin of a once fair and perfect harmony," but rather a " chaos not yet reduced to order." Sin is conceived of not only as the inevitable taint inherited from the past, but as selfishness pure and simple. Salvation is not a purchase whereby a human soul is saved from eternal punishment, but is the making here and now of a bad man into a good one. Punishment is not the edict of a judge, but the inevitable penalty which inheres in all sin. The authority of the Bible is the authority of the truth which it contains. The " religion of the spirit " has replaced the " religions of authority," and mankind kneels at the shrine of truth. These shiftings of emphasis are fundamental; they produce many questions, they require careful readjustments, and lay an unusual burden upon the religious educator.

Again, the one agency upon which rests the chief responsibility for the religious training of the child is undergoing a strange metamorphosis. The home is no longer the most potent force in character building. The father, under the exacting demands of modern industrial conditions, is deprived of the influence over his children which he would naturally exert. The mother likewise is often tempted by dire necessity or by excessive social demands to neglect her children. The definite and positive religious instruction formerly received about the family altar is now lacking. The social conditions of our large cities, the crowding of the tenement districts, the abnormal and incessant haste of American life, together with other obvious forces, have combined to rob the home of its proper place in our civilization. As a consequence the chief factor in the moral and spiritual training of our children is failing us at a most critical juncture, and doubling the task that falls to the teacher of religion.

Furthermore, not only the content of our religious teaching and the chief agency for Christian nurture are undergoing fundamental changes, but the environment into which the youth must go is making demands which our forefathers little anticipated. The instruction suited to the conditions of a generation ago is totally inadequate for the child of to-day. He lives in a different world. Simplicity and unity have been replaced by complexity and diversity. The emphasis is no longer individual, but social. The great fundamental virtues such as honesty and veracity will never change, but their real meaning in the midst of modern social conditions is often lost or perverted. Temptations are so subtle, forces are so complex, factors are so interrelated, organizations are so intricate, responsibility is so diffused, that many persons have gone down to disgrace through the failure to think clearly about the old-time virtues in the midst of new conditions, and to discern clearly the ramifications and ultimate meaning of many methods widely in vogue in business and politics. The ethical awakening of the past decade, which has left in its train the wrecks of many careers in financial, business, and political circles, speaks in unmistakable tones of the necessity of shaping our ethical and religious instruction to the enlarging demands of a new social era. Stealing is one thing to the boy on the farm and a totally different thing in its outward aspects at least to the youth familiar with the methods of a Wall Street. Our large metropolitan centers, our factory towns where life and toil go on under most abnormal conditions, over both of which has flowed the dark, deep tide of immigration, present a situation which must teach us many new duties. Brotherhood and democracy take on new and unexpected meanings when definite and concrete situations such as these require new interpretations. The most significant fact confronting teachers of religion to-day is a changed environment which demands a readjustment and reinterpretation of the fundamental verities of life in the light of new facts and conditions.

III. Some Principles.

We now have before us the formulation of the aim of religious education and the peculiarly significant facts in the presence of which we must attempt its realization. We see that which ought to be and that which is. Here, as everywhere, duty consists in the effort to bring the ideal and the actual a little nearer together. How shall it be done? To answer the question would be to solve the largest problem that confronts the Christian church. While we cannot hope to accomplish such a result in a brief time, we may endeavor with reason to set down some of the principles which must be recognized if our ideal is to be partially realized. While vagueness and indefiniteness prevail in much that is done and said for religious education, nevertheless there are constantly emerging certain basal principles which are generally accepted. Among these we would emphasize the following:

1. *Religious instruction must be closely related to the experience of the child.* This principle is true for education in any field and for all stages of development. No person learns more than his own experience makes vital. Inner development and outer action are coördinate. Impression and expression are the two indispensable factors of the same process. It is precisely at this juncture that experimental psychology has contributed so much to the fundamental principles that must lie back of all tuition. The actual application of this psychological principle simply means that our instruction of the child will be in the terms of his own concrete daily experience and definitely related to the problems which he faces constantly in his own world. We must have different standards of judgment for different periods of development in the child. It means, as we are coming more and more to agree, that our instruction must be graded and suited to the age of the pupil. It means that we will be concerned not only with the subject-matter of our teaching, but

also with the receptivity of the child. It means that we recognize the basal principle involved in all theories of knowledge that there must be not only an objective, independent order of truth, but an active mind appropriating that truth. To be concerned, therefore, only with the truth to be presented is to neglect one half of the problem. We must state our truth, but it must be in terms suited to the mind of the student. Failure to do this, neglect of this essential prerequisite of all learning, lies at the basis of most of our present inefficiency. Know the truth, but, above all, study the child to whom the truth is to be presented. If it is not suited to his mind and experience the process is worse than useless. Potentiality has been smothered. In short, the principle recognized by graded systems of instruction deserves our unqualified commendation.

2. *Religious instruction must to a large degree be personal and individual.* By this statement we do not mean to disregard the truth that there are common elements in all religious instruction. Every boy and girl must be taught to be kind and generous and loving. But any one who is the parent of more than one child knows the aspect of the truth which is presented here. In the same home one child may have what seems to be an innate and profound reverence for speaking the truth. Even a hint from either parent that the child is not implicitly to be trusted wounds and harms a sensitive spirit. Another child utterly disregards the demands of veracity and is guided solely by the purpose to gain his own ends. This condition which prevails in many homes only illustrates the truth of the principle here enunciated. It is true for all education. The past decade in experimental psychology has done much to reveal individual differentiations and to express the wisdom of introducing a sane amount of individualization into all instruction. The American colleges are learning that students cannot be educated in the mass. Common educational needs there are, but the institution which fails to recognize fundamental variations in the mental needs and temperaments of its students is doomed to fail of its largest efficiency. This fact applies in the highest degree to the religious instruction of our youth. Every child has its own unique problems. Only in proportion as its instruction deals with these questions in a personal and individual way is it adequate and effective. At this juncture appears the supreme importance of the home. After all is said

and done, no one can quite take the place of home and parent. But where it must be done, it lays upon the teacher the necessity of a close personal relationship to each scholar and a prolonged study of the individual needs of each pupil. Therefore we must know not only the child in the abstract, but also the individual child. Every student presents a new problem to real teachers of religion.

3. *Religious instruction must be reasonable.* Without seeming to imply that the child must accept nothing from his elders upon the authority of their experience, and without failing to recognize that obedience must be learned prior to nine years of age if at all, it may be affirmed that the child has a right to have his instruction appeal to his reason. Obedience to a reasonable command is much easier than to one which is manifestly unjust. There is no necessary or possible conflict between reason and religious instruction. We live in a rational universe, and believe in a reasonable and just God. We conceive of revelation as God becoming known. This knowledge must be acquired by the mind of the child. No possible opposition therefore can or need be posited between the child's reason and the teaching upon which his character is based. Just in so far as it is possible, therefore, the child should be led to see the rational grounds upon which his instruction rests. In every specific situation that arises, decisions may be made upon the basis of the reasons involved.

This principle must be applied particularly to the whole subject of punishment. We cannot agree with that school of deterministic writers who would conceive of penalty as having only a forward look, as related solely to reformative and not punitive ends. Punishment, upon the libertarian basis, must have a backward as well as a forward look. It must be definitely related to the past action which was wrong as well as to the future action which we seek to make right. Therefore let the child gradually acquire the truth that all his penalty is logically related to his deeds. Let him realize the reasonableness of punishment. If he puts his hand in the fire it will be burned. Nature is inexorable in her administration of penalty. Punishment grows out of the action. Let the child understand that evil consequences necessarily and inevitably inhere in evil deeds. Let the impression prevail that penalty is not the whim or caprice either of a parent or of an Infinite Judge so much as it is the logical and rational effect of a cause which the child himself has set in operation.

4. *Religious instruction should consist of positive suggestions rather than negative commands.* The individual experience of every one attests the truth of this principle. It has two aspects. One is the frank recognition of that curious trait of personality which rebels at commands and responds to suggestions. It tells us that character is produced not by laws, regulations, and statutes, but by quiet influence, loving suggestion, and individual guidance. It affirms that in character building, leading is better than driving, that desires are more potent than decrees.

The other aspect asserts that the best way to train youth is not to emphasize evil by attacking it or attempting to suppress it, but by definitely replacing it by the open commendation of good. It would formulate its instruction positively, not negatively. Instead of saying "Lie not," it would say "Speak the truth"; instead of bemoaning evil, it would exalt the good. But this principle goes even farther. Instead of saying to the child, "Do not do this," it suggests some positive action of a totally different character. If one child in the home is unkind to another, the wise mother does not couch her suggestion in the form of a denunciation of the precise manifestation of the unkindness, but disregarding the specific deed, suggests an entirely new field of action. Every child is won by suggestion rather than by command, by positive rather than by negative guidance.

5. Finally, *religious instruction will depend for its effectiveness upon the spirit and life of the teacher.* What we teach is not so much the content of any given lesson as our own method of life. The scholar may speedily forget what we taught, but will never forget how we taught. We might formulate the most perfect system of ethics that could be conceived, we might present a most thoroughly graded system of lessons, we might have for instruction the brightest intellects that America produces, but our religious education would be useless and meaningless unless back of all our psychology and theology and criticism and methods there is a sympathetic human heart beating with patient love for the growing pupil. Not our knowledge, but our affection; not our course of study, but our interest; not our words, but our life, will determine the ultimate outcome of our effort to build character.

THE SUPREMACY OF JESUS CHRIST IN THE MODERN WORLD.

REV. WILLIAM HORACE DAY, D.D., LOS ANGELES, CAL.

Jesus Christ is King. He has crown rights in all humanity, but his lordship is not universally acknowledged. Even in Christendom many hearts refuse him sway and great peoples have not bowed the knee. Nothing less than world-wide supremacy will satisfy the King or content his hosts. Those of us who went up to Edinburgh and shared in the Missionary Cruise to the near East, went asking, "Is He increasingly victorious or gradually being vanquished?" The question of questions for all his followers concerns

"THE SUPREMACY OF JESUS CHRIST IN THE MODERN WORLD."

The first impression produced by the Conference in Edinburgh and emphasized by conditions in the Levant, was of

I. *Difficulty of the Task.*

(*a*) Vast unoccupied areas are as yet untouched by missionary effort. The Commission on Carrying the Gospel to all Non-Christians in the World presented, as part of its report, a map upon which missionary centers were indicated by red dots. The dull monotony of large sections was entirely unrelieved by a single dash of red; over two hundred and fifty millions are entirely unprovided for.

(*b*) The difficulty of the task was still further emphasized in the disclosure of the incompleteness of result where missions are established. While Christendom has been making five million converts in Africa, Islam has made sixty million. In Jerusalem one sentimental soul keeps the teakettle boiling night and day because her Lord is to come again in Jerusalem and will need the cup of tea she is waiting to give Him. After visiting Oriental cities, seeing the Christian churches, schools, hospitals, and publishing establishments, one could not avoid the depressing question, "What are these among so many?"

(*c*) Turning from the difficulties abroad, we find quite as serious ones at home. Most conspicuous is the disunion of the churches. How can we hope to have adequate response to the Great Commission when disciples of the same Master forget him in their selfish, jealous, and careless disregard of the larger interests of the Church? By these sectarian divisions the life at the center is so weakened that the tide of strength halts long before it reaches the high-water mark needed to flood the entire field.

(*d*) The weakening of religious faith at home, particularly among our educated classes, will inevitably destroy the motive for missions. In many lives it has already done so, and those of the finest training and character have lost sympathy because, as Professor Eucken has well said, "The main current of intellectual life runs for the most part counter to religion." The other day at Cairo I found, among books of many languages, a sixpenny copy of Haeckel's "Riddle of the Universe." Though the more thoughtful men of our time recognize in books of that sort a past phase of human thought, its sale at so distant a place is indication of the abiding vitality of the unbelief which feels it must deny the spiritual, and particularly the personality of God and the immortality of the soul. The decay of faith and disunion at home are by all odds the most serious of the difficulties in Jesus Christ's supremacy. The World Missionary Conference was the board of strategy of the Militant Church, unflinchingly attempting to paint things as they are.

From the difficulties of the task let us turn to the

II. *Possibilities of Success.*

Over against each of the difficulties there appear other possibilities which give an earnest of final success.

(*a*) There is the rise of a new spiritual aspiration in modern intellectual life. For a generation men have tried to reach a synthesis of truth unillumined by Christ. They have found themselves baffled, agnostic, and to-day from Germany, Britain, and America, there comes a demand for something more intelligible, more satisfactory.

"Our little systems have their day,
They have their day and cease to be."

Many a man is becoming convinced that knowledge that puffeth up, when untransformed by love that buildeth up, is futile. He finds the scientific materialism which fails to discern that life must be born from above is a hopeless and shallow thing. Professor Münsterberg has voiced the new aspiration in some such words as these: "Our time is tired of mere naturalism and skepticism; throughout our life a new wave is rising, a new longing, a new feeling, a new certainty." Haeckel and men of his type represent a spent force; as was declared by a brilliant Briton, the essential trend of modern science is not atheistic, but theistic. This change is being registered with a special clearness among our students. Not long ago, at a great university in the Middle West, Mr. Mott spoke to four thousand students, following forty group meetings held in the fraternity and boarding houses. At the close, a number of professors and one hundred and sixty students professed desire to become sincere disciples of Jesus Christ. Even more significant than the number was the representative character of many who declared themselves. A keen observer tells us, "The whole attitude of the university toward the Christian life is changed."

(*b*) There is the passion for unity in the Church at home. Over against the disgrace of sectarianism, there is seen to-day, rising out of the heart of the Church, a new and exceedingly practical form of unity; nothing was more thrilling during the great days in the Scotch capital than this fact. From the significant utterance of the Archbishop of Canterbury on the opening day, — "Fellow-workers in the Church Militant," — to the closing declaration, — "We thank God for the longing after unity which is one of our deepest desires to-day," — the impression deepened that "a great step had been taken to a fuller unity among the reformed churches." After three hundred years, a united Protestantism intelligently and resolutely faced the vast unfinished task, sharing in a catholicity not of isolation but of comprehension.

(*c*) There is the strategic nature of the work begun abroad. When we turn from the indications of abounding vitality in the life of the Church at home, we find, in spite of the difficulties abroad, earnest of final success. Notwithstanding the large areas of the map, the monotony of which is unrelieved by the red dots of missionary beginning, those very maps assure final triumph. The red dots are massed at the gateways of political and commercial life. In spite of all that sectarian folly has done, the finest generalship has been manifested in the placing of these stations. The student of missions will find ample assurance of victory, because the beginnings effectively command the approaches to the future.

(*d*) There is new life in the decadent churches. He who makes his first journey to the near East finds that all his reading has failed to make him realize the number and variety of the churches still surviving the flooding of the land by Islam, which began thirteen hundred years ago. When American missionaries were first sent, it was with the purpose not to compete, not to destroy, but rather to revive these historic communions. They have planted only such Protestant churches as seemed imperatively needed to keep pure and vital the precious seed against the day of free sowing. That day has come, and their faith and patience are beginning to find justification. In a city in Western Asia Minor, after visiting the mission plant and listening to the reports of the Western Turkey Mission, the members of the Cruise attended a meeting of the Young Men's Christian Association in which all forms of Christianity in that city have united. The auditorium of the high school was packed to overflowing. The archimandrite of the Gregorian Church bore his testimony to the value of the American missionaries to the educational, philanthropic, and religious life of that city, and then uttered these significant words: "If a clergyman of my church had said such things as these thirty years ago, he would have been severely persecuted; but those conditions have passed away."

(*e*) There is the certain promise of success in recent events outside the sphere of religion. The new developments in Turkish life, quite apart from the direct concerns of religion, are not the least significant. At Adana, from the top of a school building the eye could sweep over a mass of ruin not less appalling than that which I saw as I tramped over the débris-filled streets of smoking San Francisco when earthquake and fire had done their worst; not less complete than in earthquake-smitten

Sicilian Messina. Many visitors came to greet us in the schoolroom. It was an interesting picture as these guests paused for a moment on the outside stairway to allow the American traveler to make a photograph of them, — the governor of the province, the ecclesiastical representatives of a half dozen different kinds of Christianity, in addition to various representative Moslem and Christian laymen. I began to appreciate the significance of the governor's earnest words when we had been presented to him in his palace earlier in the day. He described the situation and outlined his policy for the industrial and social reconstruction of the community. I am sure he was far from appreciating the progress of Jesus Christ's practical supremacy in the situation he disclosed. He was unwittingly giving us the account of his own search for a foundation upon which to build the new solidarity, by which many faiths and races must be united before he could hope to see a civic life in which the old hatred, intolerance, and massacre should forever be impossible. He had not been able to find such foundations in the persons of any one of these jealous, contentious, ecclesiastical sectaries, for they represented a spirit that was the antithesis of that of Him whom they thought to serve; still less could he find it in his own Islam, with its fierce, unreasoning religious bigotry and coercion by the sword. There was but one man in that provincial capital whom all sorts of Christians trusted, whom Moslem and Jew believed in — it was the man who most fully represented the spirit of the Christ. The chief dependence of that forceful Moslem governor in the exacting task of establishing the necessary social unity was upon the representative of the free and evangelical Christianity of America, the Reverend William Chambers, whom we shall always remember as the hero of Adana. At Edinburgh and in the Levant there came a new certainty that we hasten toward the glorious hour when, "at the name of Jesus, every knee shall bow."

III. *The Determining Factor.*

The undertaking is a partnership between God and man. The success of our human share depends upon individual ability to make and sustain entire personal loyalty to the King's business — to seeking first his kingdom, and make self-interest second. It depends upon us. We can if we will.

(*a*) *The wealth of the world is ours.* It is in the hands of the missionary nations. Nay, more than that, it appears to have been distributed in the providence of God in proportion to that interest. The nations which have developed the most conspicuous commercial initiative are those which have been most conspicuous as missionary nations.

(*b*) *The trained manhood is ours.* The new movement in the intellectual world has come for such a time as this, and tends to make men and women ready for the finest acts of self-devotion in the cause of that spiritual idealism for which Jesus lived and died. But the modern world will not be led to acknowledge our Lord's supremacy unless the devotion of the modern church be equal to this hour. The part which our own church has is far greater than the number of our communicants would lead us to expect. Our leadership during the hundred years of the life of the American Board has far exceeded either our wealth or our numerical standing. If the Congregational Church is to do her part, it will not be because leaders amongst us speak with the tongues of men and of angels, but because, searchingly and completely, all of us reassert a singleness of purpose to subordinate all things to the making of humanity blessed by making Jesus Christ supreme.

A young engineer, after eight years of successful professional life, sat in a Young People's meeting when the leader had asked all to rise who had made a complete surrender to the service of Christ. In college he had become a Christian and had been active in many forms of religious work ever since, but he was convinced that he was keeping back part of the price. He could not rise with the others, but went out to meet the question alone — Will I or will I not make my life one of entire self-devotion? As a result of that recommitment, he has just finished an additional course of training in college and the seminary, and goes out as the missionary pastor of our church to do educational work in China. The determining factor is personal. It is perilous to know, it is perilous to feel as we have been privileged to do for the past ten days, unless there results adequate action by the will. If we, a few hundreds, center our wills, the entire church we represent can and will devote itself to this unfinished task. Beside the graves where lie our Adana martyrs, in the quiet quadrangle of the Girls' School, there came to me Dr. R. F. Horton's solemn words of prophecy: " The process seems slow, but God is not too slow. The hand that has given us our gospel and our Christ, that hand will give us the world for our hire "

THE PARTNERSHIP BETWEEN THE CHURCH AND THE THEOLOGICAL SEMINARY.

ALBERT PARKER FITCH, D.D., CAMBRIDGE, MASS., PRESIDENT OF ANDOVER THEOLOGICAL SEMINARY.

The most significant thing about the address which I have the honor to make to you to-night is the theme which you have yourselves chosen for it. It has not always been clear in the past on the part of ecclesiastical bodies that a partnership between theological seminaries and churches was either necessary or desirable. We have been wont to think of our seminaries as merely the creatures and the servants of the churches. We have vividly perceived how much they may be damaged by the alienation of those ecclesiastical bodies which they have endeavored to serve. We have not always perceived how much the churches have damaged themselves in such alienation of or ignoring of their schools of higher learning. As a matter of fact, neither the church nor the seminary is the creature of the other. Neither one is likely to exist in continued power and efficiency without the other. They are mutually indispensable peers and allies.

Nothing is more necessary for the continued existence and profession of faith and the perpetuation of a denomination as the vehicle of that faith than a close and mutually confident alliance between the teachers of the science and the practitioners of the art of religion. We have high authority for the dictum that a house divided against itself shall not stand. The most common and not the least fatal division in religious bodies during the centuries of Christendom has been between the intrepid explorers in the great realms of theological disciplines and the pietistic but timid conformers to certain conventional practices and historic statements of faith in the churches. Ours is a highly sophisticated age, inspired with a cosmopolitan temper. In the world of education, of diplomacy, of commerce and social intercourse, world motives and race visions play an increasingly important part. Everywhere the narrow, untraveled sense, accustomed to associate reality only with the familiar, and authority only with the traditional, is becoming more and more obsolete and more hopelessly futile. Nowhere is this more conspicuously true than in the realm of religion. Nothing is more certain to repel the modern mind, or to turn away the best and finest souls than the perception of a quarrel between the science of Theology and the art of Religion. Few things have more retarded the historic church than its inability or its indifference in promoting coöperation between the teachers and the preachers of the faith.

Since the days of Thomas Aquinas there have not been many great names on the roster of Christian philosopher-theologians. It is one of our tragedies and one of our indictments that the most subtle and ingenious, the most profound and daring minds of Europe have been for the most part driven out of the Church, and by the Church's own skepticism regarding them forced into an indifferent attitude towards spiritual things. These were the very men who might have been our chief adventurers for God, could we have believed in the teacher as much as in the exhorter, and have seen that the eagle mind is as truly the gift of God as the aspiring heart, and that emotional piety coupled with docile acquiescence in traditional formulæ is not so safe or so just a certificate for spiritual leadership as a mind disciplined by meditating on the great thoughts of the ages and grappling with the great problems of the hour, coupled with a spirit refined and tempered in its devotion, made sane and patient and wise by a long-continued culture of the will and heart. I rejoice that as churchmen we perceive the acute need of this partnership between the Church and the Seminary to-day.

Secondly, I take it to be an obvious truism that a partnership so necessary and desirable depends for its utility upon the proper conception of what a seminary or what a church ought to be. If, for instance, we conceive of a seminary as an esoteric school devoted to pure learning, the traditional requirements for whose degree are more important than the vital needs calling for a readjusted curriculum which the men who receive the degree are to meet; if our main condition of entrance to a seminary is high scholastic achievement and an adaptability for advanced study and research; if the seminary is more concerned with academic orthodoxy than with spiritual manhood, then there can be no effective partnership. I do not believe that that kind of theological seminary is worth having. I do not believe that the men who have founded our seminaries and endowed them with their substance, nor the yet greater men who have occupied their chairs and given their lives in their instruction, would have poured out their substance or their vitality for any such purpose. Before real and effective partnership can be consummated we must declare that the seminary differs in one fundamental way from every other graduate school of learning. It was not founded to be, and is not justified in being, a school devoted to purely intellectual ideals. The distinctive thing about a theological seminary is this: that it exists for practical and spiritual ends. From the beginning the human race has demanded more than intellectual acumen or ethical counsel from its prophets. It has insisted upon approaching the mysteries of God, led by those whose life work had fitted them for such high leadership. Ours, then, are not schools in which theological science is to be perpetuated as an end in itself. They value professional disciplines only as the tools and vehicles of a sincere religious experience. A true seminary is never a retreat for scientific research, but a school of the prophets. It is not concerned to graduate young scholastics, but scientifically equipped Christians; not critics and philosophers, but curates of souls and disciples of Jesus.

And again, no seminary nor its partnership are worth having unless the churches grant and the seminary defend a reasonable independence on the part of the theological school from ecclesiastical and denominational control. Without that independence, no seminary can justify its existence or can perform for the churches its invaluable service. The Protestant world has known for at least three hundred years that a seminary does not exist to be a reflector of the contemporary, not to say the traditional, opinion of the ministry. It exists to produce new contributions to the sum of knowledge by which contemporary opinion shall be corrected and completed and rendered efficient. To quote from a recent president of a theological school:

" For to what end shall scholars be trained at great cost of time and substance, with what intent shall they resign the noble and engrossing functions of the active ministry and proceed into the shadowed loneliness of the frontiers of knowledge, if they are but to conform rigidly to contemporary opinion and to reflect with mechanical fidelity the outlines of current or inherited thought?"

If this is what we want, it can be secured with far more convenience and far less expense by disbanding the schools of the prophets and insuring the literal fixity of opinion by official ecclesiastical deliverances. Yet we would do well to remember that if we want a new Geneva to-day we shall not find it on the shores of Lake Leman, but rather on the banks of the Tiber. No. Any seminary which is to win the twentieth century man and uphold the twentieth century church must be more than devout in its conception and practical in its spiritual purposes. It must also be free in its scholarship.

And so likewise with the church. If we conceive of it as a body of men and women banded together for the primary purpose of conserving ancient systems of religion and perpetuating traditional points of view; if we look upon the church as the repository of a sealed and finished body of truth and not as an active agent, incarnating and proclaiming an ever-widening and deepening revelation, then it is clear that there can be no partnership between such a church and a school whose passion for service is born of the primary passion for truth, and whose love of righteousness is summed up not in a conformity to past achievements but in ever fresh exploration into the nature and science of the universal. There can be no partnership with such a church, because from the very nature of the case, what such a church wants is not an alliance but a dictatorship, and the only individuals or institutions to which arbitrary dictation can be meted out to-day are those that are so innocuous or so unintelligent in their docility as not to be worth the breath of the dictator.

"New sources of knowledge and new methods of research and new material for investigation," says Dr. Francis Peabody in a recent article, "are giving a fresh vitality and vision to the study of theology. But if a reverent but untrammeled inquiry on the part of the teacher is to be met by anything less than appreciation and confidence on the part of the practitioner of religion, then that religion need not expect to hold the loyalty of educated men." And without the loyalty of educated men no church can ever dominate American life. If, then, with us professional preferment and popularity are reserved for those whose minds are closed and denied to those whose minds are open, then there must follow the decadence of the ministry and the paralysis of the church. "If," to quote again from Dr. Peabody, "industry and candor should be less available as passports to eminence than conformity and reticence, then any one can see that the church will pay the price of that defection in obscurantism and professionalism." For those who love the Holy Catholic Church nothing is more pathetic; for those who believe in religion nothing is more distressing, — nothing more makes the pious to mourn and the ungodly to chuckle than to see the skirmish line of theology advancing to new attacks of inquiry while the ecclesiastics and the conformers retreat to the strongholds of the past. The unchanging fact and the perpetual experience of religion are only set free and empowered to control and redeem mankind when they are interpreted anew for each successive generation in its own accredited language and in the light of its own expanding knowledge. The faith of the past is the faith of the future. But the statements of faith, which were the fathers' stepping-stones, are often the church's stumbling-blocks; and if we would have a mighty church, then we must see to it that the teaching of our faith keeps step with the growing experience of that faith.

But in a true partnership both church and seminary can render inestimable service to the kingdom of God. First, the seminary, properly conceived of, is the chief agent in the creating and maintaining of a just ministerial standard. The ministerial standard chiefly involves personality to-day. The popular idea of the minister has never been more lofty from an ethical and spiritual point of view than it is now. The authority of the minister is personal rather than official, founded upon faith in his sincerity and his elevation of person and character. If men have authority in their parishes, it is because they approximate, ethically, intellectually, spiritually, to that ideal of what men think a minister ought to be. Now, the conservation of that ideal is the chief ambition for the seminary. It is our business to see to it, for you, that the men who train for the ministry shall have brains as well as piety, and personality as well as both; that they shall be equipped to meet the ethical and social demands of their age; that they shall be educated toward that personal completeness which is the ideal of intelligent minds, and that, above all, they shall be elevated to that plane of spiritual life whereon they can go forth with freedom and authority in the midst of a critical and somewhat cynical age as the accredited ambassadors of Christ Jesus. Our great service for you is, in the atmosphere of freedom and devotion, to raise up men who by the thoroughness of their intellectual discipline, the vigor and insistence of their faith, the broad and practical acquaintance with modern methods of social service, the virility of their persons, the absolute reality of their daily fellowship with Christ shall maintain the highest standards of ministry, without which the church cannot hope to control the modern world.

Secondly, the seminary can serve the church, as we have already intimated, through the transmission and conservation of truth by means of its restatement and reapplication. This is precisely the most precious office of the Christian school of theology. The truth is indeed the same yesterday, to-day, and forever; but men's modes of expressing it vary markedly from generation to generation. One age lays the emphasis on the Atonement; another age lays it on the Incarnation; another, on the ministering and suffering servant, — each age true to its own intuitive sense of need. Nothing is more striking in the history of Christendom than the extraordinary succession of such restatements and reapplications. Nothing is more astonishing than the church's perpetual but futile protests against them. Always the shifting of emphasis and the restatement of principle have been regarded by some as equivalent to the relinquishment of the truth itself. Now, it is the precious and necessary office of the seminary to guide this inevitable and desirable progression and to point out, in the words of a recent writer, that "mutation of emphasis in the truth involves no invasion of substance." We shall therefore always have to have scholars in the ministry, because no one aspect of the truth is final but each aspect of the truth is successively necessary. It is the office of the seminary to give these shifting aspects to the churches in their proper perspectives with their just limitation and their sane interpretation.

Now, in return for these great and precious services, what is the church to do for the seminary? There are two things it needs to do to-day. It ought to have a proper pride in and give an adequate support to the spiritual leaders sent out to it from the schools of learning. It is a question of vital moment whether the church proposes to pay its ministers what for men of their equipment and their intelligence is a living wage. The young preachers who have attained a long and elaborate training by giving the better part of a decade to non-productive and idealistic preparation have a right to expect that the churches for whom they give their services shall enable them to live in dignity and in freedom from financial anxiety as well as in Spartan simplicity. There ought to be in our churches a great pride in our theologians and our preachers. It is a crying need of the Congregational churches of America that they feel the same proud and affectionate interest in their clergy as is felt, for instance, in Scotland, among the Presbyterians, where the Sustentation Fund makes it impossible for gifted and sensitive and scholarly men to live in ignoble and fettering poverty, and where congregations and communities have a personal pride in and feel responsibility for their spiritual leaders. I commend to the earnest attention of this Council that we ought to take immediate and effective steps towards securing for every Congregational minister a decent and adequate living.

Secondly, the seminary has a right to expect coöperation of ordaining councils and churches in its struggle to keep the personnel and equipment of our clergy at a high point. We are proud of our tradition of a learned ministry. There has never been a period in our history when the momentum and the sanity of learning and the grace and patience of culture were more needed in the work of our profession than now. Few of you probably realize the effort and sacrifice your seminaries are making in these days of short cuts to eminence and pseudo royal roads to learning to preserve for you a high intellectual and personal average in your coming clergy. But the churches are false to their partnership every time they admit men by side doors into ministerial standing; every time they ordain to the pastorate of souls and the proclamation of an ancient message freighted with the interpretations of the centuries men whose professional training has been limited to three weeks or six months or a year in a Bible school, from which they issue, with, indeed, an access of zeal, but not of that sort which is according to knowledge. One of the reasons why such illy-prepared men, deficient in personality and training, are admitted to our ministry is because our churches pay such small and impoverishing salaries that better men are not to be had. Now, these things ought not so to be. Untrained, illiterate men, by virtue of enthusiasm, or a facile piety, or their youth, can often win a widespread if temporary popular allegiance. But neither they nor their parishes can progress, and they are not competent for permanent service in a great Christian church.

Finally, the seminary has a right to expect the church to furnish its human material. It is an indictment which the theological schools can bring against the churches to-day that the main reason why the number of students is so small is because the churches themselves have lost their hold upon educated youth. I am increasingly impressed, as a college preacher, that more and more the moral guidance of this nation, its ethical and spiritual inspiration, is issuing not from our churches but from our schools of learning. The surest point of contact with choice youth to-day is not through the parish, whose hold upon choice youth is slight. It is through the college pulpit and the fraternity conference. This ought to give us food for thought. If the educated youth believes that the average church is remote from vital human issues and is the protector of vested interests and the stronghold of a bourgeois aristocracy, the church ought to ask, Why? If the youth believes that intellectual freedom and ecclesiastical progress are not desired by the church, it is time for the church to ask, Is this so? There are certain grave disadvantages under which the seminaries labor because churches rather than colleges send us our material. The men came to their decision as to the ministry late in their academic career, and often their previous training has led away from the professional equipment they need if they are to be with us. If they come to us ardent with humanitarian sympathies, they must frequently come without that spiritual culture, that capacity for an insight into mystical and religious things, which is only the product of a godly home, a fireside instruction, and a long-continued allegiance to the ministries of the church. It is easy enough to tell from the deficiencies in personality in the men who come to our seminaries that their church training has been inadequate, that the accent in their religious life has been too much on men, and too little on the mystery of God in Christ. The seminary, then, has a right to demand of the church that she gird herself for the task of holding her youth, that she cease to merely preach about our Lord, that she cease to stop short of the point where they who hear His name forget themselves and sink down in worship and allegiance before Him. That is my last word this evening. The seminary pleads with the church in the name of our great partnership in a noble cause, that the church deal with the mysteries of religion so that under her teaching men shall advance in reverence and devotion as well as in ethical stature; and that the recent impoverishment of the doctrine of the Person of Christ, the attempt to resolve the whole content of Christian truth into the ethics of Jesus, be exchanged for a teaching and preaching which shall rest back upon the human need of God, the psychological necessity of worship as a part of life, and the redemption and mediatorial office of the risen and perpetually existent Christ.

STATEMENT OF THE AMERICAN BOARD.

REV. WILLIAM E. STRONG, EDITORIAL SECRETARY.

The three years since the meeting of the National Council in Cleveland in 1907 have been in many ways a period of significant growth for the American Board.

The policy of making the organization of the board more immediately representative of the Congregational churches has been steadily pursued. Previous to 1907 almost all the members who represented district or state associations of the churches did so by assignment of the Board itself rather than upon nomination by those bodies. In 1907, 29 members were elected, 20 of them by the new method of nomination by organizations of churches. During the last three years, 290 members have been elected, 163 in accordance with this new plan, 127 being chosen "at large" by nomination of the Board itself. The ratio of "at large" members would have been much smaller in these recent elections were it not that in 1909, in the readjustments involved in adopting the new method, and as its time limit would have swept from the Board a large proportion of those who were its experienced and devoted members, the Board elected 98 members at large besides 84 upon nomination from the churches, that its governing body might not be suddenly and heavily depleted. The ratio of additions this year is 10 new members "at large" to 51 representing districts of churches and nominated by them.

Notwithstanding these large additions, the total number of corporate members has not grown. It is now (November 1) 396, against 409 in 1907. The figures given above thus indicate the large increase in the ratio of direct representation during the period; already the churches determine for the greater part the make-up of the Board. The new method of election has not yet resulted in steady devotion to the Board on the part of many of these newer members, so far at least as the register of the annual meeting indicates. The records for the past three years reveal the fact that the members chosen upon nomination from the churches are not in so regular attendance at the annual meeting as are the members chosen upon nomination of the Board. It is to be hoped that means may be found to improve this showing.

The growth in the financial strength of the Board has been gratifying during the period, though as special features affected the financial campaigns of each of the years it is impossible to make any precise comparison. The record of gifts from churches and individuals, which is perhaps the most significant item of the Board's receipts, as marking any growth of interest in the Board's work and the prospect of its material advance, shows for 1907 the sum of $310,803, and for 1910, $341,703. These figures, it is hoped, do indicate a substantial gain made during these years in the level of current receipts to the Board's treasury.

The Twentieth Century Fund, by which the Board steadies and regulates its legacy receipts, has grown from $143,156.90 in 1907 to $273,130.76 in 1910; the Conditional Gift Fund from $582,903.41 to $742,353.85. Other funds have also been somewhat enlarged during the period, so that the treasurer's report of this year records total funds of the Board amounting to $2,486,164.84. If there be added to this amount the value of the Board's property on its mission fields, as based upon actual or estimated valuations, the total property thus held or operated by the Board in its work amounts to the substantial sum of at least $4,500,000.

One new fund, that for the Endowment of the Higher Educational Institutions of the American Board, projected in 1907, has within the past year received promises of gifts amounting to over $1,200,000; it is hoped that long before the next meeting of the Council, the sum of $2,000,000, set as the minimum amount of this endowment, will be secured. To provide for the holding of these and other trust funds that may come into its care, the Board secured from the Massachusetts Legislature of 1910 an amendment to its charter authorizing it to hold $10,000,000 of personal property and $3,000,000 of real property.

In a review of the financial growth of this period, grateful mention must be made of some factors of influence that are of more than financial value. The so-called "Together Campaign" of 1909, in which the national missionary and benevolent societies of the denomination united, not only succeeded in wiping out the debts of three of these societies, — that of the American Board amounting to $80,000 being of this number, — and moreover in carrying a substantial balance to the general treasuries of the seven societies, but was perhaps even more serviceable in promoting the spirit of coöperation between these societies and in impressing the denomination with the fact that its missionary enterprises are one.

The growth of the Apportionment Plan, a new and little-tried device when the last National Council met, has during these years become a strong and increasingly important factor in the financial life of this Board, as of the other denominational societies. Wisely and earnestly pressed by the advisory committee of the National Council, brought to the fore in the Together Campaign, this plan has been carried to every part of the country, approved by state bodies of churches, and endorsed by leading pastors and laymen, until it has come to be the recognized and practical method of the denomination for financing its missionary organizations. The American Board has felt to its vast advantage and encouragement the aid of this plan, even though it be yet but partly adopted.

The service of the Laymen's Missionary Movement in attracting attention to missionary work and quickening the sense of responsibility therefor among the men of the churches, and closer yet the growth of the Congregational Brotherhood and its prompt and hearty endeavor, during the present year, to promote the adoption of the Apportionment Plan and the putting of missionary giving upon a substantial basis, are factors deserving of special recognition in the present outlook.

There have been few changes in the organization of the American Board during the period. Associate Secretary Harry Wade Hicks withdrew from the care of the Department of Young People and Education in 1908, to take the general secretaryship of the Young People's Missionary Movement. To carry on the lines of work which he had instituted with notable success Rev. D. Brewer Eddy was called from a pastorate in New Jersey in the early summer of 1909 to an assistant secretaryship in the Home Department. Rev. C. C. Creegan, D.D., withdrew from the secretaryship of the Middle District in 1909 to accept the presidency of Fargo College, whereupon Rev.

W. L. Beard, formerly a missionary of the American Board in China and more recently a secretary of the International Young Men's Christian Association in Foochow, was called to take charge in the New York office. At the annual meeting of this year both assistant secretaries, Enoch F. Bell and D. Brewer Eddy, were made associate secretaries, thus being transferred to the list of elective officers.

Changes in the missionary force have been constant and heavy during this period, due largely to the dropping of missionaries from the ranks by reason of old age or impaired health. Ninety-two new missionaries have been appointed during the three years, though several of these have been obliged to withdraw from service, and yet the missionary force has been but little increased. There are, in all, 598 missionaries now, as against 571 in 1907. And even this gain has come largely in the number of unmarried ladies sent out by the Woman's Boards and of unordained missionaries sent for special tasks in particular fields. The number of ordained missionaries, 169 in 1907, is now but 176. Of this missionary force so many are advanced in years or seriously enfeebled in health as to cause apprehension in almost every field lest they suddenly and soon shall be left yet more inadequately manned. But if the increase in number of missionaries has been small of late, the quality of those sent out has been of the best. Year by year the standard of missionary qualification rises with the advance in opportunity and requirement upon fields still more white to the harvest.

Marked advance has been made during the period in the native forces upon these fields; not in the number of churches, — indeed there has been no gain therein, — but in church membership and in the efficiency of the native workers. The numerical increase in the native agency has been mainly in teachers and special workers. But the growing appreciation of the native churches for the privileges which the missions have brought to them can be somewhat measured by the increase of gifts from those churches. The financial resources of the peoples have not much improved; in some lands they have been heavily depleted; in others the cost of living for the native as well as for the missionary has added to the difficulty of maintaining Christian institutions. Yet the gifts of the native churches to all departments of Christian activity connected with the missions have risen from $226,271 in 1907 to $276,715 in 1910.

A survey of the Board's fields during this period shows for the most part peaceful conditions in the several lands, with missions having fair and increasing chance. In the spring of 1908 appalling massacres in the region of Adana and Tarsus in Central Turkey, which for a time raised the gravest fears of the stability of the new Turkish government, at length appeared to be but a temporary and incidental outbreak. On the whole, the Turkish empire has been moving toward a more substantial and hopeful liberty; the prospects of this Board therein have been increasingly bright, its operations more than ever successful. The fields of unrest have shifted during these recent years from the Far East, whose countries are in general less turbulent than in 1907; now it is in the nearer East, in Spain and in European Turkey, among the Albanians in the latter region, that the Board's fields are most disturbed. Yet in almost all the non-Christian lands there is somewhat of the instability that comes through increasing desire for liberty and self-government, the stir of a new and eager life calling for freer chance. This situation has brought new responsibility and privilege to the missions of the Board. In the more eager desire for education, evinced particularly in China and Turkey, and more lately in South Africa, schools of all grades have become crowded and the call to their graduates for service as teachers is yet more urgent. The opportunity in almost every one of the Board's mission fields is greater now than even three years ago.

This is the Centennial Year of the American Board; the story of its past, which has been gathered and presented in the just published "Story of the American Board," is full of causes for gratitude and praise. The record is marvelous to human eyes, but the future promises even larger and greater things. The World Missionary Conference at Edinburgh last June sounded a new note of challenge and of promise; the vision of a united Church of Christ discipling all nations seemed nearer and more compelling than since the days of the early Church. In the deliberations and inspirations of that great conference the American Board had honorable part; in the proposals issuing from it that look to a worthier missionary advance it hopes to coöperate. It greets the dawn of its new century as the daybreak of unprecedented opportunity; both at home and abroad its outlook is bright, with promise of yet greater years ahead.

TRIENNIAL REPORT OF THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

We are glad to be able to report for the fifth consecutive time that the triennium just closed has been the best in the history of the society. The receipts are steadily growing, and the work is steadily enlarging.

The receipts for the triennium to the close of our fiscal year amount to $827,332. This is a gain of $38,779 over the previous triennium, as that also made a substantial gain over its predecessor.

The gratifying progress which we are making may perhaps be more clearly understood from the statement that the receipts of this last triennium exceed those of the first of the five triennial periods referred to above (1895–1897) by more than a quarter of a million dollars. It is further shown by the fact that the receipts of the decade just closed were $2,556,101, which is more than one third of the entire sum received in the fifty-seven years of the society's life. It exceeds that proportion by more than three quarters of a million dollars.

Yet while these figures show that many are coming to a fuller recognition of the urgent importance of this work as related to the extension of the kingdom of God, it is offset by the fact that a surprisingly large number of our people regard this work with apathy and indifference. Although there was a gain in the number of contributing churches last year, nearly one half of our churches had no part in this work of practical fellowship in which all the churches unite to reach out a helping hand to each weakest one. Two thousand nine hundred and thirty-seven of our churches gave nothing to this work last year.

The Work Done.

Nevertheless, although we have not received half enough for this imperatively needed work, we have been able to go steadily forward with the task in hand. During the three years we have helped to complete 285 houses of worship and 89 parsonages.

The work has been hindered somewhat by the effect of the "panic year," which had two results. It greatly increased the burdens of the churches, so that they called upon us for larger amounts than before; and they were not able to collect on the field as much or as rapidly as before, so that it has taken longer than usual to complete the churches and homes for pastors. The great increase in the cost of material and labor has added to this embarrassment. As a result, many of the churches to which our aid has been voted have been unable to complete their buildings or call for our promised assistance. We are to-day holding 69 church grants, 52 church loans, and 51 parsonage loans which have been approved by our board, and for which appropriations have been voted, and which we are waiting to pay to the churches as soon as they finish their work and send us the necessary papers.

Our total of work accomplished is large, and if the record is brought up to October 1, 1910, it shows that we have helped to complete 4,120 houses of worship and 1,079 parsonages. In some cases the same church has been aided two or three times, when enlargement or reconstruction became necessary. But making allowance for this, the total shows a surprisingly large proportion of all the Congregational churches in our country which have thus been helped on to their feet, or lifted through a dangerous crisis by the aid of this society.

Keeping Up with the Need.

We would like to be able to respond at once to every worthy application for help. Whenever a new church is organized in a promising field, where in the judgment of all our advisers our aid should be given, we ought to be able to help the church at once to secure its house of worship and a home for the minister. Such prompt assistance would save many a church from distress or death. During the past ten years 1,233 new Congregational churches have been organized in the entire country. During the same period of ten years we have helped to build 1,018 houses of worship and 393 parsonages. That would look as though we were keeping up pretty closely to the newly organized churches. But it must be remembered that, in a good many cases, our aid has been given to a church previously aided whose first building was outgrown, or destroyed by fire or cyclone, or no longer fit for use.

The fact that we are unable to catch up with the imperative need is evidenced by our docket. This had upon it in September of this year 9 applications for parsonage loans, 67 for church grants, and 42 for church loans, or a total of 118 applications. They asked for no less than $205,800. This is the docket for a single month. We rarely have available for appropriation one tenth of that amount at any one meeting. We were able to respond to only 16 of these applications, and 102 of them had to be deferred till more money comes in. Meantime new applications come pouring in to swell the list.

It is a settled principle with us to disburse only what we receive. We never incur a debt. If the giving churches are deaf to the cry of distress which comes from their needy sisters in peril and hardship, then those churches must still stagger under the burden and perhaps be crushed by it. This is not right. It is not generous nor fraternal. It is far from being an efficient or economical administration of our denominational force. But the only remedy is for all the churches to take hold of this work with energy and enthusiasm and send to us money enough to meet the need.

The Apportionment Plan.

One of the finest features of the triennium just closing is the adoption in many states of the Apportionment Plan, by which each church has indicated to it the share which properly belongs to it in our common work of pushing forward to victory the kingdom of our Master. It is welcomed everywhere as the most businesslike, sensible, and practicable method of securing what is absolutely needed for the work of our seven societies. The amount which the Advisory Committee thinks imperatively needed by this society in donations from churches is $170,000 each year. This would mark a great advance, and would bring much relief. But it would not be enough unless supplemented by large individual gifts and legacies to increase our loan fund. For even with an additional $50,000 in our Parsonage Loan Fund, and an additional $200,000 in our

Church Loan Fund, the money would go out at once into the churches all over the land, and returning by installments would give us, with the $170,000 in our Grant Fund, a working capital each year of but a little more than $350,000. We cannot really catch up with the need and keep pace with the constantly advancing development of our church life until we have the $400,000 a year long ago recommended for this work by a committee of the National Council.

Memorial Churches.

A method growing in favor with givers is that of sending to the treasury of this society a generous donation to help complete a church which shall stand as a memorial of a dear one passed from earth. Such a living institution, ministering to the highest human welfare and working for the salvation of men is a far better monument than a granite shaft in a cemetery. Considerable sums have been sent to us for such a purpose. Grace Memorial Church, Sawyer Memorial Church, Craig Memorial Church, and others have rendered fine service. But this last triennium is illustrious for one of the finest examples of this method. The Hon. O. H. Ingram, of Eau Claire, Wis., has, with his wife, sent to our treasury more than fifty thousand dollars, which, with the generous grant and loan from this society and the gifts of other friends, has provided a remarkably beautiful church edifice in Washington, D. C., for the "Ingram Memorial Church," which commemorates a son who died in his prime. Equipped for an institutional work under the leadership of Rev. Dr. J. W. Frizzell, it is admirably located for exceptional usefulness, a mile east of the national Capitol. Such an example may stimulate others to erect similar memorials

In Porto Rico.

In response to the appeal of the American Missionary Association, this society has entered into coöperation with it to help forward church work for the needy people in the eastern end of the island of Porto Rico. Already we have completed two excellent churches in important towns, one in Fajardo, and one in Humacao, furnishing the entire cost of the building on account of the great need of the people. We have also, by a grant of one thousand dollars, helped to complete the Adams Chapel of the Blanche Kellogg Institute in Santurce, just outside of San Juan. Still more recently we have made appropriations to secure church and parsonage buildings in Naguabo and Yabacao. We hope to see rich harvests gathered into these spiritual granaries.

In the South.

This society has done a notable work in the South, as the houses of worship it has helped to erect may testify. More than two hundred churches for both white and colored people have been completed by its assistance. It has had peculiar satisfaction in helping to complete a fine house of worship for the First Congregational Church in Atlanta, Ga., which, under the wise and inspiring leadership of Rev. Dr. H. H. Proctor, is doing an admirable institutional work among the colored people of that city. President Taft visited this church and gave to it his warm approval, and it has won deserved recognition among the best people of Atlanta as a moral and spiritual force, which is doing much to help make the "New South."

Protection of Funds.

Within this triennium this society has entered into an agreement with the Michigan Conference of Congregational Churches by which, when the conference officials are agreed that a church in any locality is no longer able to maintain its life and work, and that the church property is no longer of use for the purpose for which it was built, then when the Church Building Society has an interest in such property, the conference and the Church Building Society shall coöperate in securing the sale of such disused church property. The claim of the Church Building Society shall first be paid, and the equity shall go to the Michigan Conference to go into a special church building fund. This may be used by the conference at the beginning of a church building enterprise within its borders when a church needs help in purchasing a lot, or in the early expenses of the project. As it was originally contributed for a church building, this fund is not to be used for general missionary work, but is to be applied to the purpose originally intended by the donors, to secure a house of worship or a parsonage. The need of such sheltering homes for the church and pastor is so rapidly increasing in all the states, that such state funds are required to supplement the grants and loans of the Church Building Society. The aid of this society,when given, will come at the completion of the building, paying last bills, according to its custom for a half century. This coöperation of the conference and the society will be of great value to the needy churches.

The second method of protection is by getting the churches which receive our grants or loans to keep their houses of worship or parsonages well insured against fires or tornadoes, and in a thoroughly reliable company. Some churches think us unnecessarily particular about this. But the fact that five or six hundred churches burn down each year, and usually with a total loss, vindicates our rule. Should such a catastrophe overtake any church we have aided, we desire not merely to recover the money we have put into it, but to enable the church to rebuild with the least possible delay.

THE OUTLOOK.

The outlook for our work in the future is very encouraging. Our churches are multiplying. Their membership is increasing. There is a growing momentum in all departments of missionary service that portends a steady enlargement of plans and efforts that we as a denomination may do our full share toward evangelizing America and the world. There is more money in our churches than ever before, and there is an increased spirit of social service and generous giving. We expect to see larger numbers of our churches each year coming up to the mark set by the Apportionment Plan for their donations, and even going far beyond it in many cases, till every church in our country makes its annual offering to each department of our great common work, represented by our seven societies. This is no time for pessimism. It is a time for renewed hope, courage, consecration. Let us give ourselves afresh to the high endeavor!

CONGREGATIONAL EDUCATION SOCIETY.

In presenting its triennial statement to the National Council, the Congregational Education Society reports aid amounting to $31,590 extended to 661 students preparing for the Christian ministry; $42,173 to twelve mission schools in Utah and New Mexico; $87,286 to eighteen academies in twelve states; $58,890 to five colleges in as many states, making a total of $219,939.

These thirty-five institutions represent a teaching force of over two hundred professors and instructors, and an attendance of over four thousand pupils.

In addition to the above statistics, the Education Society desires to call the attention of the Council to certain phases of the educational situation which illustrate the modifications taking place in the society's administration.

1. Industrial Training.

Since the last Council the society has opened in New Mexico its first industrial school. There had been earlier attempts, especially among the mission schools of the New West, to introduce here and there a few features of industrial work, but no separate institution wholly committed to this new training had ever been founded in the history of the society.

While the Education Society was originally organized to aid young men studying for the gospel ministry, and later on took up the work of aiding institutions furnishing the larger culture necessary for this high calling, it has seemed best to keep the society abreast of the latest educational movements and extend its help to such institutions as are ministering to the development of youth for the affairs of life. This is especially necessary among the backward peoples who have lacked opportunity for technical and industrial training, and whom in part the society is at present called to serve. It should be accepted as final that the services of the Education Society should be as broad and varied as are the educational demands of the times. The society should be able to place and maintain schools of any and all varieties necessary to fit youth to serve their fellow-men.

2. New West Work.

By this is meant the field formerly occupied by the Congregational New West Education Commission. Here is distinctly missionary ground, where are intrenched two great religious systems foreign to the simplicity of the gospel and preventive of a right conception of the Christian religion and the Christian commonwealth. The present need is for enlargement. Schools that have long had an excellent record should now be given a much better equipment. Dormitories and new buildings are needed, advanced grades should be provided, and the society asks the Council to recognize this call by making larger contributions of money such as were received when the society was in operation.

3. The Western Field Secretary.

During the last few years the service of our western field secretary has to some extent been employed in helping institutions which had reached a financial crisis, or which were just coming into existence. These institutions are not always connected with the society; for instance, Billings Polytechnic Institute at Billings, Mont. The society, by means of its field secretary, has been able to arouse local interest and to obtain generous gifts of money which would not have been secured without this personal effort. These services have been rendered by Dr. Clifton, in addition to the usual work of presenting the claims of the society to the churches. In this way the society has broadened its service and extended a helping hand to institutions that have not appealed directly to the society for financial assistance, but have sought to maintain themselves by local support.

4. A New Question.

In order to secure the benefits of the pension fund for college instructors left by Mr. Carnegie, colleges have been asked to be released from whatever legal ties bound them to the society and the denomination.

The revival in late years of denominational consciousness has demanded that institutions and churches helped by Congregational money should be held to the denomination by some legal form. Agreements, and in some cases mortgages, were received which constituted such a legal tie.

It is easy to see that the present situation raises an important question, involving the relations of the society to institutions already aided and those to be aided in the future. This problem is before the educational boards of other denominations as well as our own, and will receive the most careful and thorough consideration. Its various aspects call for wise deliberation, and it is to be hoped that the society will arrive at such a conclusion as will best serve all the recognized interests.

5. State Universities.

The state universities, with their large and increasing enrollments, offer an inviting field, which should be entered. The state cannot be expected to furnish religious instruction in its schools and universities. In many cases the Young Men's Christian Association is the organized religious force undertaking to meet the problem; but its service must, in the nature of the case, be general. In many instances the professors and teachers in these universities are noble Christian men and women, whose lives are an inspiration and blessing. But particular supervision of the student cannot be expected in state universities.

What is felt to be needed is a broad-minded, sympathetic leader who shall be constantly at hand, looking after the children of Congregational parents while they are away from their homes and who may be in need of moral and spiritual guidance and brotherly counsel, who in short shall be a university Congregational pastor. Such a man might also conduct courses of instruction in ethics and Biblical literature.

There should also be at each of these institutions a church home, which should be the center of religious life of the Congregational students and a meeting place for social functions, entertainments, and religious addresses.

The Congregational brethren in California are already moving in the matter in connection with their state university at Berkeley.

During this last year the society sent its western field secretary to the aid of the Wisconsin brethren, at their earnest request, who have taken up the matter with enthusiasm and secured a clergyman who is already on the ground. The society stands ready to continue this form of service as it may be desired. While the Education Society recognizes that this involves somewhat of a departure from its traditional form of service, yet it is in keeping with the scope and spirit of its constitution, which permits a response to this larger and pressing call.

STATEMENT AMERICAN MISSIONARY ASSOCIATION.

The working force of the Association for the past year has consisted of 822 missionaries, 305 of whom were negroes, 37 orientals, 30 Indians, and 10 Porto Ricans. About 150 were ordained ministers. These have labored for seven groups of our humbler American brethren, sundered from the dominant stock of the nation by racial barriers; and also for the mountain people of the South. Their fields have included all the fringes of our civilization from Alaska to Porto Rico. Generally they have been in the cruder and more backward regions, and always on the outskirts of social privilege and esteem.

The two fundamental agencies of our missionary service continue to be the school and the church. Of schools small and great there have been 79, with 612 teachers and an enrollment of 16,507. Organized churches have numbered 217, with 213 regular pastors and evangelists. (The above figures do not include the auxiliary forces of the Hawaiian Evangelical Association, supported by the American Missionary Association.) Besides the established institutions above enumerated, there has been a vast amount of evangelistic activity occupying some two hundred outstations, as well as manifold out-reachings in educational and social service on the part of our schools, the whole constituting an array of Christian activities which no man can measure.

The total paid out during the year in support of this mission work, including administration and publicity, has been $472,244.47. We should be unfaithful to our deepest convictions did we not insist that these latter expenditures also should be credited to the missionary results of our work, and that the ministry to the churches of advocacy and reminder on behalf of neglected peoples under our flag is as truly worth while from the standpoint of missionary education and the spiritual health of Christians as is any part of our missionary service. In appealing to the churches for financial support in this their work, we have been unfailingly conscious that we were preaching a gospel to them as well as making the gospel through them possible for tens of thousands of their less favored brethren.

The work of the Association goes on from year to year in intimate and responsive sympathy with its great environments, the vast agencies which serve the moral forces of the denomination, the modern church as a whole, the nation, and the world. A year, or even three years, is far too short a time in which to report decisively the trend of movements on so vast a scale. Yet in the larger sense the successes and failures of our ministry are bound up with those of national righteousness, of the general missionary movement, and the character of Congregational Christianity.

Within the nation the presence of the "little peoples" now and again presses itself on public conscience. The immediate past has seen a changed policy in the matter of federal appointments of negroes; a financial protectorate for Liberia; tremendous Indian land scandals; and important Porto Rican legislation. Oklahoma, with less than seven per cent negro population, and with no reasonable fear of political domination by that race, has put the disfranchising "grandfather clause" into its constitution. On the other hand, the organization of the National Negro Conference and allied agencies, and their definite establishment as agencies of agitation and public appeal, suggests a new alignment of the best modern spirit of social justice with the more radical aspirations of colored Americans, and is especially significant as the first confessed merging of the class struggle with the race struggle in America. Thus as a people we are kept aware of those problems upon which the Association has for a half century brought the gospel to bear.

Within the general missionary enterprise, there is increasing tendency to recognize the distinctive place of such work as the Association chiefly does, as a third essential form of Christian service, intermediate between foreign missions on the one hand and home missions in the sense of denominational extension on the other. This distinctive position has been acknowledged in the educational propaganda in the Young People's Missionary Movement, which during the past year enrolled many thousands in the study of two of our chief interests, the negro and the Porto Rican. Through the Home Missions Council the entire Protestant work in Porto Rico and for the Indians has taken on new dignity and efficiency, and indeed has gone far toward unity of interdenominational administration. A joint committee of this Council on negro missions promises to achieve like results in this larger and more complex field. Officers of the American Missionary Association have had place on all three of these committees. The new and far-reaching principles of comity proposed by the Federal Council of Churches, and now adopted by the majority of home mission boards, already touch in some helpful measure and in the long run should largely affect the policies of our church work. We may add, however, that in respect to the duty of comity we have somewhat less to learn than many of our brethren. Though its Alaskan outpost is within sight of Asia and its field includes missions intrusted by many denominations to their foreign boards, the work of the Association has not been accorded direct recognition as within the scope of the Laymen's Missionary Movement. In bringing the appeal of that movement to the Congregational churches, our denominational forces of foreign missions have, however, been steadily loyal to the whole round of our common interests, and through them we have participated in the uplift of the great laymen's campaign of the past year.

Within the denomination the Association has shared the hopes, benefits, and embarrassments of the great reorganizing movement now in process. The practical outcome of this participation appears in detail in the response of the churches in financial support as narrated below. Its consequent methods and problems are touched in the reports of the Advisory Committee for Systematic Benevolence and of the Commission of Fifteen on the relation of the Benevolent Societies to the National Council. The Association has been in constant and sympathetic conference with all the agencies ordained by the churches, local, state and national, for the furthering of missionary work, and has striven to perform its distinctive service with an abiding sense of its brotherly responsibility to and partnership with them.

In its interior administration the Association experienced during the year an unexpected loss in the resignation, for personal reasons, of Rev. J. W. Cooper, D.D., as corresponding secretary. He had served for seven years with rare fidelity and wisdom. His place was filled by the election of Rev. H. P.

Douglass, D.D., who as superintendent of education had been closely associated with Dr. Cooper and who was personally familiar with much of the secretarial work.

We turn now to survey the work of the several mission fields. A statistical summary for each field will precede a statement of the year's work. Certain general tendencies will then be pointed out, as indicated by a review of the triennial period.

EDUCATIONAL WORK IN THE SOUTH.

Schools.

	Negro.	White.	Total.
Theological	2	1	3
Colleges	3	1	4
Secondary institutions	25	3	28
Elementary institutions	9	3	12
Affiliated institutions	6	–	6
Ungraded schools	23	–	23
Officers and instructors	507	84	591
Pupils	13,449	1,777	15,226
Boarding students	2,107	427	2,534

Pupils.

	Negro.	White.	Total.
Theological	133	81	214
Collegiate	155	21	176
Secondary grades	1,974	259	2,233
Elementary grades	11,038	1,397	12,435
Specials	463	71	534

Pupils	15,592
Counted twice	366
Total	15,226

The 23 ungraded schools for negroes are chiefly located in rural communities of North Carolina and Georgia and are in large measure the secret of our successful country churches in those states. They have stimulated better public schools and made for rural betterment in all lines. The administrators of the Jeans' Fund in a number of cases have found these little centers of ours promising fields for their beneficence. Such an one is Wadsworth, N. C., where the Congregational church building has been the only schoolhouse of the community, accommodating not only the four months' public school term, but the supplementary mission school as well. Now the county has appropriated two hundred dollars, the people have raised one hundred dollars, and the Jeans' Fund added two hundred dollars for the erection of a school building. The mission school will share the new quarters. This little enterprise, the uplift of which now secures for a whole community something like decent school privileges, has cost the Association but fifty dollars a year; and similar things have happened not once or twice.

Of our 12 elementary graded schools, 9 are for negroes and 3 for whites. Of the former group, Trinity School, Athens, Ala., with its 7 teachers and some 200 pupils, is typical. Here a fine teachers' home is just ready for occupancy, supplementing the school building recently erected. But its shop building is empty. Indeed, for no one of these schools has the Association been able seriously to begin provision for industrial instruction. Mound Bayou, Cotton Valley, and Moorhead have unused lands and earnestly plead for agricultural equipment and instruction. We are glad to record that at Beachton, Ga., a new school building and teachers' home is in process of erection without cost to the Association, the material being the gift of a Philadelphia friend whose winter residence is near the school, and the labor largely contributed by the community.

The white schools of this group are just now suffering peculiar embarrassment incident to improved school legislation which cuts off grants from public funds which they have long received. This was a desirable and inevitable step, but compels radical readjustments on our part. The public resources cannot for years begin to do for these communities what the Association has done. We are therefore standing by at increased cost to our treasury, continuing a religious ministry and carrying on small departments for advanced studies. At Black Mountain Academy a medical mission has begun under Principal Rowland, who is physician and preacher as well as teacher. Important beginnings also have been made toward experimental work in mountain agriculture, in coöperation with the national bureau of farm management.

The 36 secondary institutions constitute numerically the largest and in many respects the most important group of our schools. They are about equally divided between country and city. Three years ago your committee began the development of a group of distinctively agricultural high schools, planning so far as possible one in each state of our southern field. This plan has been steadily carried out and we now see nearing completion the skeleton of an organization and equipment which will enable some eight institutions to do such work as is accomplished by the standard schools of this type in Wisconsin, Minnesota, and elsewhere. Lincoln Normal School, Marion, Ala., has just occupied a convenient brick building for girls' industries, the second erected during the three years, chiefly by student labor, and has had an agricultural superintendent added to its force. The small Fessenden legacy now makes it possible to supply a schoolhouse addition, water works, a blacksmith's shop and domestic science equipment for this most promising school in central Florida. The new farm at Dorchester Academy, Georgia, has been financially and educationally profitable. Shops, barns, and stock have been added to the equipment of Lincoln Academy, King's Mountain, N. C., and the purchase of additional land has just been authorized. Brewer Normal School, Greenwood, S. C., has this summer erected a small wing of what it hopes may some day be an adequate boys' dormitory and thereby releases two little buildings which now become shop and laboratory. These two last-named institutions have new principals especially chosen for their competence to develop schools of rural life. The Gloucester High School, at Cappahosic, Va., has largely extended its farm operations and has sent its teachers for the last two summers to the Massachusetts Agricultural College for advanced study, but has been the least fortunate of the group in securing necessary buildings. A shop and a dormitory are imperative before it can enter upon its typical work. The J. K. Brick School, Enfield, N. C., with its magnificent domain of eleven hundred acres and increasing plant stands in a class by itself, and is to our schools of the rural arts what Fisk is to the higher education. It has just erected and is equipping a modern steam laundry. An agricultural expert has been secured for gardening and experimental farming in Grand View, Tenn., which is the white institution of greatest development along agricultural lines. Its farm operations have had the interested coöperation of government experts who regard them as throwing significant light on the possibilities of the mountain region. The institution has also been fortunate in securing gifts of fine live stock from northern friends. The striking developments of these rural schools have been secured with little direct cost to the Association's treasury, but larger annual support is necessitated by increased teaching force and enlarged plants. The skeleton of this group of distinct and unique schools approaches completion, but it is only a skeleton; and their appeal, both for better equipment in detail and for adequate support, should have great weight with all who believe that the destinies of the negro and mountaineer are inseparably linked with rural betterment.

The city schools as a group have not fared nearly so well as the country schools. The plants were, many of them, built forty years ago and for radically different conditions. Many of them are now approaching actual physical dissolution, and at best they have not the character demanded by the present day. With the building up of southern cities these institutions are seriously feeling their lack of playgrounds. Basements and attics have to be utilized for school purposes. Sanitary difficulties increase. The constituency of the Association has not hitherto responded to the appeal of the city institutions for the considerable sums necessary to house their work. Their case was put strongly in the last annual survey, and strenuous but as yet unrewarded efforts have been made during the past year in their behalf. Many of these schools have made large gains in the educational quality of their work, but the fact remains that as a group they must suffer relative eclipse or receive adequate facilities. The day is not yet in sight when the South as a whole admits the right of the negro to a high school education at public expense, and nothing is in sight to take the place of these mission schools. It is a satisfaction to report gains here and there. The continued beneficence of Mr. Ralph Emerson has provided a large addition for high school purposes to the Emerson Institute buildings, as well as largely increased equipment to the industrial shops and teachers' home of that institution. Knox Institute, Athens, Ga., has been radically enlarged through the gift of a handsome school building by Mr. Carnegie, in view of which the Association rebuilt the old buildings for dormitory purposes and is adding a principal's cottage.

Our higher institutions merit more individual comment and description than space permits. By the stricter academic classification of recent report, Straight University and Tillotson College are entered in the list of secondary schools. Each has carried on, however, some measure of collegiate work and maintains much of the ampler spirit of the higher institutions. Each enjoys the cordial and helpful counsels of representative white citizens on its board of trustees. A member of the Tillotson board has recently made a conditional offer of three thousand dollars toward the erection of a building for mechanical industries, and strenuous efforts are under way to secure the necessary funds. Fisk University, Nashville, Tenn., has responded nobly in the temper of its students to the stimulating leadership of President George A. Gates. A revised curriculum is being introduced, including a complete teachers' college course, demanded by the increased number and higher standards of the negro schools. The financial problems of the university remain serious and indeed overwhelming unless an adequate endowment can speedily be raised. The institution is simply too large to be carried by its former methods of support. The concurrent action of the trustees of the institution and the executive committeė of the Association is just initiating a plan for raising this endowment. Prof. W. A. Waterman remains in the North to coöperate with this campagin, and the Association has stood by in the hour of crisis with increased gifts, which seriously hamper its more general work and which cannot be long continued. Talladega College rejoices in the completion of the Andrews Theological Hall and the beautiful new hospital, the erection of which greatly stimulates the work of these two departments. It has also considerably extended its comprehensive heating and plumbing plant, and now, alone among our institutions, approaches modern standards of general equipment. Its work in scientific agriculture has gone rapidly forward. Tougaloo University also has largely extended its work in scientific agriculture, has developed the vigorous beginnings of higher training for teachers, and contemplates turning its efforts for higher education chiefly into this channel. Within all these institutions great progress has been made in differentiating and honoring the college departments. At Fisk, the grammar school has been removed from the main university campus. College men at Talladega are now to occupy a special dormitory and enjoy appropriate privileges, and a similar arrangement is contemplated for college women. At Tougaloo, college women now will report to their own preceptress. In such ways, while work broadens, the higher institutions remind themselves of their chief function, the complete education of leaders. The regular theological course at Talladega has been separated from the "English course," and the grading-up process has also begun in the Howard Theological department.

Piedmont College for the white young people of northern Georgia, under the general control of its own trustees, has begun to enjoy the fruits of its long struggle for the one hundred thousand dollar endowment now happily completed. Part of the regrettable cost of the effort was the health of President H. C. Newell, who, however, is able to remain with the college in his former capacity as dean, while Superintendent F. E. Jenkins, DD., of the National Home Missionary Society, temporarily assumes responsibility as president.

The larger tendencies of the triennial period in the educational field are evidenced by a ten per cent increase in teaching force, while the number of institutions and their total enrollment has remained about stationary. The heart of any educational work is the adequacy of its teachers, and their increase proclaims the purpose of the Association to put qualitative advance before mere numbers. Indeed, its deliberate policy is to leave elementary education wherever possible to the southern communities. Gross increase in enrollment is therefore not to be expected.

The increase of teaching force is in supervisory and pedagogical departments, but most notably in the industries, as follows: home economics, 14; mechanical industries, 10; agriculture, 5.

Underlying this tendency, there has been a persistent movement towards precision in the classification, organization, and selection of the personnel of the schools. Their somewhat heterogeneous characters, institutionally considered, have been sharpened into definite types and made to approximate current American standards. This has involved selection of effort, elimination of studies as often as extension, and a firm decision not to attempt what cannot be reasonably supported. The whole tendency finally culminated in the thoroughgoing report of the Committee of Ten, authorized by your committee from among the most experienced of our field workers. This committee, after painstaking study, outlined comprehensive principles governing standard courses of study, equipment of schools, and the preparation of teachers, in accordance with which a school manual is being prepared. It also studied carefully the problem of receipts from students and decided that the economic gains, especially of the negro constituency of the schools, warrants the early increase of tuition charges by fifty per cent. Such a policy would raise the present annual receipts of sixty thousand dollars from tuition to ninety thousand dollars.

The question of means for extensions and betterments of plant was also studied. Upward of two hundred thousand dollars worth of buildings and equipment were added to the educational plant during the triennium. Very little of this cost has come from the current income of the Association and probably less than half from sources in any sense Congregational.

This more scientific valuation of our educational work and resources, and the standardizing of its methods, admits of a somewhat precise formulation of the amounts necessary for its support. The full $250,000 assigned to the Association under the Apportionment Plan from living donors (assuming that income from legacies continues unimpaired and other work remains stationary) would just about decently maintain our present institutions according to the most modest standards. It would permit an increase of missionaries' salaries, as approved by the last annual meeting, and would support with adequate teaching force and current appropriations our work in its present stage. But it would not supply extensions of plant and betterments, the need of which was stated above, nor endow chartered institutions. We have just noted the sources from which betterments have formerly come, and the Fisk campaign for endowment. Any plan, therefore, which lessens the support of the Association *from larger individual gifts*, even though securing increased stated income from churches, would be disastrous. The work demands the full amount apportioned to us, without impairment of resources at other points. The alternative is radical reduction and the cutting off of whole institutions.

Church Work in the South.

Number of churches	172
Ministers and missionaries	105
Church members	10,901
Total additions	799
Sunday-school scholars	10,378
Benevolent contributions	$5,519.65
Raised for church purposes	$38,011.11

Our southern churches among the colored people were never more influential or efficient. They do not, however, show a numerical gain and the increased cost of living has made the problem of their financial support doubly difficult. A social group which lives near the financial margin very quickly registers in its expenditures for religious purposes any economic stress it experiences. Benevolence, however, has increased encouragingly, the churches generally accepting and heartily working the Apportionment Plan. The Association could not wisely, even had it the means, make up the fluctuating ability of the churches in the support of their pastors. Its share in their support is already proportionately excessive. The burden comes therefore upon our faithful and sorely tried brethren of the ministry, who need all sympathy.

Despite financial difficulties, improvements of property are reported on every hand and the tone of denominational church life is distinctly hopeful. The little group of Texas churches has come loyally to the support of Tillotson College, which they are helping through stated annual contributions. A state Woman's Home Missionary Union has also been organized. Louisiana shows almost the only general tendency of the year toward self-support. One of our pastors has been official organizer of the state business men's league. Our church forces of New Orleans have been successfully active in efforts for better public school facilities and in behalf of Straight University. The northern Alabama churches share the ups and downs of the iron industry of the Birmingham district and are urging the extension of institutional facilities for the service of the large negro populations of the furnace towns. Georgia reports a large measure of prosperity. The rural churches are greatly profiting by the counsel and the oversight of the state moderator and other brethren of the stronger fields. A pastor in southern Georgia organized a farmers' institute movement for his county, and reports that the activity of his parish in hauling stones for a new schoolhouse went along helpfully with a revival service which he was conducting. At the North Carolina State Association every pastor but one was present and all the churches reported but his. From every field came up the word of fresh paint and rural prosperity. The city churches generally share the need of city schools for buildings more adequate and better adapted to urban conditions. Institutional work in the First Church, Atlanta, is rapidly developing, the Association paying the salary of the head social worker.

Church work in connection with the mountain schools has been marked by fine interest and many conversions, and in the few considerable towns where we are located has been fairly sustained. But in the remoter country districts of the mountains we share with all denominations the institutional instability of the people. The characteristic mountain sects count their churches by the thousand, but take for granted the chronic condition that more than half of them will not have regular pastors or stated services. From the Congregational standpoint such a condition must be acknowledged as failure. So far as resources allow, such fields should be occupied by trained women as religious workers. They will conduct Sunday-schools, household services, and clubs for women and children, and will thus serve the community without incurring sectarian jealousy; but organized church life of the Congregational sort is rarely successful unless constantly sustained by the proximity of the missionary school.

Porto Rico.

Churches	9
Outstations	21
American missionaries	6
Native evangelists	10
Church members	522
Contributions	$594.97

Blanche Kellogg Institute.

Teachers	6
Pupils	90

The Porto Rican churches are recapitulating all the characteristic apostolic experiences. They show the beautiful ardor of first faith and a remarkable response to the social forces of the gospel. A wholly new type of Porto Rican life has developed through thirteen years of Protestant evangelism, forming the nucleus of an intelligent middle class, never before known in the history of the island. On the other hand, there is the instability, the inexperience, and the daily struggle with grosser sins within the church, which characterized New Testament Christianity. Membership increases rapidly, but discipline cuts down the totals. Just now a new generation is coming on the scene. Little children of thirteen years ago are now young men and women, the firstfruits of thorough evangelical training. They demand, and some of them must themselves be prepared to furnish, a more adequate ministry than the present native evangelists, who came late into the evangelical faith, without mental balance and with their old habits fixed upon them. The need of preparing such Christian workers promises to put new responsibility upon Blanche Kellogg Institute, the constituency of which hitherto has been limited to the city of San Juan. As a local institute its sphere has become limited by the removal of the public high school from the old city to a site in the suburb of Santurce very close to our institution. Dormitories and increased teaching force will be necessary to equip the school for its broader work.

Rev. John Edwards, the veteran of the missionary force, has been spending his first considerable vacation for eleven years pleading for funds for the erection of the much needed parish house for Fajardo. Rev. Thomas Gray has vigorously presided over the work in the Humacao District. Dr. and Mrs. E. W. Smith, of Indiana, are under commission and sail immediately to begin a work of medical evangelism and service with Naguabo as a center. The Congregational Church Building Society, continuing its helpful coöperation, has secured an excellent property for the Yabucoa church and promises to help in housing the Naguabo work. A neat chapel has been provided for Quebrada Seca, through funds from the treasury of the Association.

INDIAN MISSIONS IN THE NORTHWEST.

Churches	17
Stations and outstations	26
Church members	1,208
Sunday-school scholars	741
Benevolent contributions	$1,747.08
Raised for church purposes	$1,299.71
Missionaries and evangelists (white 12, native 30)	42

Santee Normal Training School, Santee, Neb.

Instructors	15
Pupils (boarding 140, correspondence 151)	291

The Indian work is in the midst of a crisis incident to the rapid settlement of the upper Missouri River region, the coming of railroads, and especially the distribution of lands in severalty. These forces are causing relocations of government stations and consequent movings and scatterings of Indian population, seriously affecting many mission fields. On one reservation the missionary reports two hundred quarter sections sold by Indians to settlers this present season. As the old mission buildings deteriorate and new properties are inevitable, the question of new locations becomes acute. Governmental paternalism has made the Indian the most dependent of the dependent peoples. He now confronts the final phase of his American experience, in which as an individual he must learn to stand alone. Our missionary policy is earnestly directed to preparing him for this transition. The pupils of Santee Training School are being pressed to pay a larger portion of their support. The council of Indian missionaries has voted to require the Indian churches to raise one dollar for every two given by the Association. Loyal financial response came from former pupils to aid in replacing the girls' dormitory recently burned at Santee. The lonely labors of Rev. J. G. Burgess and wife on the Crow Agency have been reinforced by a mission school and teacher. On the Rosebud field there has been a seventy-five per cent increase in membership during the last three years, indicating the vital accomplishment of the work in spite of native inertia, violent changes, and small resources.

ALASKA.

A year ago the Rev. James F. Cross heroically returned to the cold vigil of his Alaskan ministry on the definite understanding that the Association should make permanent arrangements for his relief by the present autumn. Economic conditions are of unimaginable importance to a people who, like the Eskimo, have always lived from hand to mouth. Thus the whole prospect of the mission work was greatly complicated by the almost total failure of the walrus catch the past season. This necessitated the people scattering far and wide in search of food. On the other hand, a most cheering experience was the celebration of the twentieth anniversary of the founding of the Alaskan Mission. No secretary or moderator of the National Council was present, but the people recounted the gains of the two decades of struggle out of paganism into the light, and thanked God and took courage. Mr. Cross now returns, leaving the work to a Christian physician, Dr. Chas. A. Thompson, and his wife, a trained nurse. Dr. Thompson has been in government service in Alaska, and has had experience with the people and in the management of reindeer herds, the income of which continues largely to support the mission. His first work at Wales was to check an epidemic of typhoid fever. With the physical needs of the people in his charge, he will be unable to give adequate attention to the evangelistic work. The Association greatly desires to supplement his services by those of a regularly ordained man; and this romantic work, as worthy as Grenfell's, every whit, makes its enlarged appeal to the constituency of the Association.

ORIENTAL MISSIONS.

Churches	13
Members	371
Conversions	170
Missions and mission schools	24
Enrollment	1,980
Workers (white 17, oriental 23)	40

The California Oriental Mission reports a fruitful year. Its work has been well sustained under its indefatigable superintendent, Dr. Pond, and his devoted helpers. Expenditures for the work have been $15,464.60, including a grant of five thousand dollars from the American Missionary Association. The death of the Chinese veteran, Rev. Jee Gam, was an especially heavy loss to the mission. He died at sea, on his way to visit his old home in China.

Opportune legacies direct to the mission have helped to reduce debts on mission houses and have just made possible the securing of a desirable property for the Oakland work. The Association has only a reversionary interest in these properties, but reports them as important denominational assets. From the standpoint of current support, the year has been an especially trying one to Dr. Pond and his colaborers, partly on account of a narrowing of the opportunity for special appeal incident to the increased adoption of the Apportionment Plan. The Association gladly coöperated with the efforts of the Pacific coast brethren for the Christian care of their Oriental population, and welcomes their more definite expression of purpose to have proportionate part in its general work, involving so varied an array of great national problems.

HAWAII.

The Association contributed $9,375.75 during the past year to the work of its auxiliary, the Hawaiian Evangelical Association, this sum including the support of six American and ten oriental or native workers. The Hawaiian work, carried on under department superintendents, reports a total work as follows:

Native churches	67
English stations	7
Chinese stations	14
Japanese stations	14
Portuguese stations	3

There are also four schools and four social settlements besides book rooms and the publication of *The Friend* in three languages. There have been substantial gains in religious interest, additions to membership and church erection.

The recent annual meeting of the Hawaiian Association celebrated the ninetieth anniversary of the landing of the missionaries by the erection of a memorial arch inscribed with a tribute to their services to evangelism, temperance, and missions. It is worthy of record that the coöperation of the American Missionary Association in the Hawaiian work is no new relation, one of the organizations later merged in it having supported Mr. Green on Maui as early as 1842, while the American Board was working elsewhere in the islands.

FINANCIAL.

The receipts of the American Missionary Association for current work for the fiscal year ending September 30, 1910, were as follows.

Donations from churches, Sunday-schools, women's societies, young people's societies, other societies, and individuals	$188,944.84
Conditional gifts released by death of donors	8,745.04
Received from the Joint Missionary Campaign Committee, Dr. L. C. Warner, treasurer	2,406.00
Donations, total	$200,095.88
Legacies	91,286.81
Income	25,180.04
Tuition paid to institutions	61,796.22
Slater Fund paid to institutions	6,000.00
Total	$384,358.95
Expenditures	$386,792.84
Debt balance on current year	$2,433.89
Less balance in hand October 1, 1909	447.56
Debt balance, September 30, 1910	$1,986.33

During the year the committee faced a large deficit in receipts from legacies compared with the previous year. The actual decrease in legacies was $14,998.11, and in donations and other receipts, $1,628.45, making the available receipts for the year $16,625.56 less than for the previous year. The expenditures as planned for the year were forced to be cut down and were cut down by the amount of $13,745.11, as compared with the previous year. Under the circumstances your committee is greatly relieved that the debt, instead of being as large as threatened, has by generous gifts as well as severe retrenchment been reduced to $1,986.33.

It is very gratifying to state that the contributions from churches, Sunday-schools, and other organizations were $8,174.37 more than the previous year. The decrease in receipts from conditional gifts and other donations was $9,705.29. Receipts from conditional gifts or anticipated bequests fluctuate greatly from year to year.

The Daniel Hand Educational Fund.

The income and expenditures from the Daniel Hand Educational Fund are separate and distinct from the current funds of the Association. The income the past year was $80,652.28, which with the balance at the beginning of the year of $2,456.13 made a total of $83,108.41. The expenditures were $81,162.90, leaving a balance in hand and appropriated of $1,945.51.

There has been received as special income not included in current receipts the sum of $4,288.73 which has been paid to the institutions designated. There has been received for endowment funds the sum of $31,923.71, which, with the $8,000.00 for endowment fund for Piedmont College, to insure the completion of $100,000.00 endowment for that institution, makes the total amount credited to endowment fund $39,922.71. The Fessenden Fund for Fessenden Academy, at Fessenden, Fla., has been increased five hundred dollars during the year. There has been received from the estate of Daniel Hand, for the Daniel Hand Educational Fund, the sum of $14,211.42.

Summary of Receipts for the Year.

Current work	$384,358.95
Income Daniel Hand Fund	80,652.28
Income not in current receipts	4,288.73
Endowment funds	39,922.71
Other funds	500.00
Daniel Hand Endowment Funds	14,211.42
Total	$523,934.09

Three years have passed since the Association met with the National Council at Cleveland, and your committee has thought it desirable to include in its report a summary of receipts and expenditures during the three years, as follows.

SUMMARY OF CURRENT RECEIPTS FOR THREE YEARS.

Donations.	1907–08.	1908–09.	1909–10.	Total.
Churches	$74,541.36	$78,860.39	$86,454.24	$239,855.99
Sunday-schools	8,659.54	9,902.15	9,636.64	28,198.33
Women's societies	27,804.40	27,253.86	27,849.86	82,908.12
Other societies	580.39	88.57	716.49	1,385.45
Y. P. S. C. E.	3,270.93	2,614.72	2,236.83	8,122.48
Total	$114,856.62	$118,719.69	$126,894.06	$360,470.37
Individuals	56,743.84	66,140.46	62,050.78	184,935.08
Conditional gifts released	11,612.64	16,766.65	8,745.04	37,124.33
	$183,213.10	$201,626.80	$197,689.88	$582,529.78
Donations Joint Campaign Committee for debt	....	46,917.92	....	46,917.92
Donations Joint Campaign Committee for current work	....	....	2,406.00	2,406.00
Donations, total	$183,213.10	$248,544.72	$200,095.88	$631,853.70
Legacies	115,775.91	106,284.92	91,286.81	313,347.64
Income	23,187.43	22,613.31	25,180.04	70,980.78
Tuition	61,052.37	63,160.06	61,796.22	186,008.65
Slater appropriations	4,500.00	5,000.00	6,000.00	15,500.00
Proceeds reindeer herd, Alaska	....	2,300.42	....	2,300.42
Receipts, total	$387,728.81	$447,903.43	$384,358.95	$1,219,991.19
Expenditures	$379,695.55	$400,537.95	$386,792.84	$1,167,026.34
Credit balance, three years	....	....	....	$52,964.85
Debtor balance, October 1, 1907	....	....	....	54,951.18
Debt balance, September 30, 1910	....	....	....	$1,986.33

DANIEL HAND INCOME FUND FOR THREE YEARS, AND EXPENDITURES.

	1907–08.	1908–09.	1909–10.	
Balance on hand October 1, 1907	....	....	....	$5,241.45
Income	$77,173.09	$75,362.71	$80,652.28	233,188.08
				$238,429.53
Expenditures	79,817.03	75,504.09	81,162.90	236,484.02
Balance on hand September 30, 1910, and appropriated	....	....	....	$1,945.51

SUMMARY OF GROSS RECEIPTS FOR THREE YEARS.

	1907–08.	1908–09.	1909–10.	Total.
Current work	$387,728.81	$447,903.43	$384,358.95	$1,219,991.19
Income Daniel Hand Fund	77,173.09	75,362.71	80,652.28	233,188.08
Income not in current receipts	4,527.62	4,666.75	4,288.73	13,483.10
Endowment funds	50,444.32	7,630.91	39,922.71	97,997.94
Other funds	....	9,977.16	500.00	10,477.16
Daniel Hand Endowment Fund	....	....	14,211.42	14,211.42
Grand total	$519,873.84	$545,540.96	$523,934.09	$1,589,348.89

It is quite noticeable that the collections from churches, Sunday-schools, women's societies, and other organizations in the churches show a steady increase from year to year. This increase will be more marked as the Apportionment Plan is more fully established.

CONDITIONAL GIFTS AND RESERVE LEGACIES.

The Conditional Gift Plan is proving very satisfactory to persons who wish to place their gifts in the treasury of the Association while they live and receive in exchange for their gifts the bond of the Association to give to them an annual sum in semi-annual payments during their lives or the lives of any persons designated. Under this plan our friends are relieved of the care and responsibility and at the same time are assured of an annual amount available for their use during life. These gifts where released by the death of donors are applied for the general work of the Association or for some designated work specified by the donors. Each conditional gift not specifically designated and in excess of one thousand dollars is divided into three parts — one part or portion becoming available on the current year, one part on the second year, and one on the third year, as provided for in the Reserve Legacy Plan of the Association. Each legacy of more than one thousand dollars bequeathed to the Association, when collected, and not designated as endowment or for any specific object, and less than the sum of twenty-five thousand dollars, is applied under the Reserve Legacy Plan. Legacies of twenty-five thousand dollars or more may, at the discretion of the Executive Committee, be distributed over a longer period, or the committee may appropriate the whole, or any part of the amount, to such special objects as the Executive Committee shall deem of greatest advantage to the Association.

Bureau of Woman's Work.

Through this department the Association has had the usual helpful and heartily appreciated coöperation of women's state organizations and local societies, and the year closed with a slight increase in contributions.

The total received through the state unions and directly from local societies was $32,476.24. Of the contributions through state union treasurers, which have passed on some offerings from Sunday-schools and Christian Endeavor societies as well, a larger proportion than usual was from women's societies. It is gratifying that the work strengthens in this direction. These contributions, except as otherwise assigned by donors, are applied to women missionaries in various sections of the mission field. Correspondence on Plan of Work of the State Organizations, assigning of missionaries, procuring field news, assignment of box work, providing material for programs, and finding speakers for public meetings is part of the important work that is conducted through this bureau in connection with our women's organizations.

Among Our Constituents.

With appreciation and gratitude we acknowledge the cordial response of the churches to the appeal of the American Missionary Association during the fiscal year just closed. A gain of eight thousand dollars in the sum of the churches' beneficence is an encouraging showing.

Another fact of importance and encouragement is the considerable increase in the number of churches contributing. We have appreciated the sacrifice on the part of the pastors and membership of the smaller churches in responding to the appeal of this work among the needy millions of our land, beyond the borders of their several parishes. No missionary literature is more impressive than that which comes from these pastors and churches, accompanied by gifts, often necessarily small, but breathing the spirit of devotion and Christian faith. We recognize the devotion of these smaller churches and their generous sympathy in this work, as well as that of the churches of larger membership and ability who have contributed in greater measure.

We have gladly coöperated during the year with state and local committees as well as pastors of churches in the efforts to make effective the Apportionment Plan. The apportionment to the American Missionary Association of two hundred and fifty thousand dollars was received by us as in a sense a pledge from the churches that the Association could depend upon this amount from the gifts of the year to carry on this great work. In planning for the expenditures of the work, the executive committee made the conservative estimate that two hundred and twenty-five thousand dollars could at least be depended upon. That only about two hundred thousand dollars were realized is a disappointment no doubt to the committees of the churches who have the matter in charge and certainly to the executive committee of the Association.

The fiscal year of the American Missionary Association ending in September may possibly account for the lack of the full amount of the apportionment. We are hoping that the months of October, November, and December, which close the calendar year, will bring largely increased contributions to the treasury. This will relieve the situation and tend to carry out the plans of the churches. Much depends upon pastors and church committees to secure this increase.

There are certain elements in the working of the Apportionment Plan that it is important to consider. A considerable body of the receipts of the American Missionary Association come from individual donors who are interested in certain phases of the work of the Association, or desire to help some given institution. The estimate of the Apportionment Committee of the sum of two hundred and fifty thousand dollars assumes that these personal gifts will continue and not be merged in the various amounts apportioned to the churches. It is not the deflection of gifts from one channel to another, but the enlargement of gifts contributed through the collections of the churches, that the Apportionment Plan contemplates.

Another consideration of importance is that two hundred and fifty thousand dollars, the sum apportioned to the American Missionary Association from the contributions of the churches, is only the minimum. With this amount and the contributions from special sources, it will be possible to carry on the work in a most economical, limited way.

The fact that the churches were striving to meet the amount assigned by the Apportionment Plan has made delicate and somewhat difficult the situation of the year. It has been our determined purpose to work absolutely in harmony with these committees, and in accordance with the plan adopted by the churches. We have not sought so to press the work that other organizations should suffer that the American Missionary Association might have the larger prosperity. The presentation of the work and of the urgent needs of this great philanthropic and educational service has been entirely in accordance with the plans adopted by the Apportionment Committee.

We looked with hope upon the plan of the Brotherhood to coöperate with the churches in securing the full amount of their apportionment for this year. Your committee has appreciated their services and has been financially generous in its appropriation to reinforce the Brotherhood in carrying out their plan to encourage the churches to reach their apportionment.

Fisk University, passing through a period marked by the resignation of one president and the inauguration of another, was in sore need. Your committee made a special appropriation to meet this time of necessity. This special appropriation to Fisk contributed largely in securing several thousand dollars from other sources which would have been very doubtful without this relief. This marks for Fisk University, as is confidently hoped, a step of progress toward self-support which will ultimately put the institution upon its own endowment. The president and trustees have inaugurated a movement which they anticipate will be successful for an adequate endowment fund for this most important institution.

In laying out the schedule of appropriations for any given year these unforeseen necessities may arise, rendering it almost impossible to meet even inadequately the needs of the work and at the same time keep within a given amount, especially when the income depended upon from the churches and sympathetic friends does not reach the amount anticipated. It is also to be borne in mind that a considerable falling off in legacies has embarrassed the situation.

In the Western District, with the office at Chicago, important changes have taken place. Rev. George E. Hall, D.D., to the painful regret of your committee, was seriously broken in health by the overwork which came incidental to the Together Campaign. Dr. Hall for a considerable time heroically struggled with threatened conditions of health, but finally found it necessary to tender his resignation. This was accepted with much regret by the executive committee.

Rev. Lucius O. Baird, D.D., was elected district secretary of the Western District, and entered upon his work in the early months of the year. Dr. Baird was pastor in Omaha, Neb., for years. He came into this work holding the entire confidence and esteem of the churches, especially in the Western District, where he was best known. He has brought to the service the rich fruits of wide experience, of thorough training, and large and helpful acquaintance. The succession of strong men in the secretaryship of the Western District, running back to the efficient and saintly man, Dr. J. E. Roy, is still unbroken in the appointment of Secretary Baird.

The American Missionary Association has held its department in the publication of the *American Missionary*, the joint magazine of the homeland societies. We cannot report very confidently of the success of this union magazine. Every effort has been made to increase its circulation and to add to its interest. The subscription list is small and the expense of the publication has not decreased as we had hoped. In presenting the work of the American Missionary Association before the churches, we have felt the loss of the special magazine which was formerly issued by the Association.

The testimony of many pastors to the effect that it is difficult to canvass for two publications representing different phases of missionary service is somewhat significant. Doubtless a large body of our missionary constituents desire a single magazine. It would seem comparatively easy to institute methods by which a large subscription might be secured for such a magazine that were not possible when four magazines were in the field. The difficulties, although somewhat less, are still felt by pastors and church committees in canvassing for two missionary publications. The *American Missionary* has maintained a high standard of literary and missionary value, and, with energetic coöperation on the part of pastors and of church membership to secure a more extended subscription list, we hope the future will bring more adequate results. A reduction of the price for club rates, just provided, it is hoped will greatly multiply the circulation.

The future of the large institutions, planted by the American Missionary Association and still maintained to a considerable degree under its auspices, demands an adequate endowment. The educational work in these institutions has largely outgrown the possibility of support from hat collections. It is too precarious for such a large enterprise, and special gifts from generous contributors are demanded. We bespeak for these institutions the sympathetic attention of those people to meet the peculiar necessities of this condition. The endowment for all the institutions under the American Missionary Association is pitiably small, and the work suffers. Sufficient endowment is needed at once to put them above want and to equip them for the splendid service which they are so well fitted to give.

In leaflet and occasional publications there has been a steady demand upon the Association. There never has been a time when the problems in the field of this Association were more to the fore than is true now. The negro problem of the South is still the greatest of all problems affecting the future of our nation. In the far West, on our Pacific shore, the increasing exigency of the problem of Oriental immigration is attracting wider attention. The literature published by the Association touching upon these various problems and fields of educational and philanthropic effort has a large place in clarifying the thought of the nation.

"A Crusade of Brotherhood," by Dr. A. F. Beard, and "Christian Reconstruction in the South," by Secretary H. Paul Douglass, are gaining wide circulation, and have already proved of great value in creating wholesome sentiment and bringing reliable information to the thoughtful Christian patriots of our land.

"Advance in the Antilles," prepared by Dr. H. B. Grose, and published by the Young People's Missionary Movement, has been circulated through the offices of the Association. A considerable number have been sold, and numerous study classes are using this book. It has not been for gratuitous circulation, but has been sold by the young people through the American Missionary Association.

A pamphlet entitled, "Congregational Missionary Work in Porto Rico" prepared by Secretary Douglass, has supplemented the somewhat limited treatment of the work in Porto Rico in the larger book. A large issue of this pamphlet has been sold, and our Congregational young people are becoming familiar with the progress of the work of the American Missionary Association in that interesting island. The completion of Christian Endeavor Hall, at Santurce, Porto Rico, is a permanent evidence of the interest of the young people of our denomination in this field.

With the experience of the past, the greater familiarity of the various state and local apportionment committees with the problems and their development, and with the profound and prayerful interest that the churches have in this great work, we trust that this year may bring to the treasury the full amount of two hundred and fifty thousand dollars from living donors.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY.

REV. HUBERT C. HERRING, D.D., GENERAL SECRETARY.

The triennium just closed has been a significant one for the Home Missionary Society. When it met with the National Council in Cleveland in 1907, it was in the first days of its new form of organization and had not as yet had time to address itself seriously to certain problems which were pressing upon it. The intervening years have been marked by important decisions and a number of definite achievements.

1. Fundamental to the whole activity of the period has been the process of developing the federated organization of the society. Every effort has been put forth to correlate the efforts of the national, state, and city organizations. Emphasis has been placed upon local responsibility, and the leadership of local groups sought and followed. At the same time, in all feasible ways the endeavor has been made to give every part a sense of obligation for the whole nation-wide task. The progress made has been distinct and gratifying. The state societies have loyally supported the national society in its plans; while it in turn has sought to be of service in all possible ways to the state societies. In addition, there has been a growing fellowship of city societies one with another and with the state and national societies. There is good reason to hope that our entire group of home mission agencies will be able along these lines to work out a highly effective form of federated effort.

2. Two years ago the initial steps were taken in what has come to be known as the "Together Campaign." The results of this campaign have been more valuable than its promoters dared hope or than the encouragement which accompanied its progress appeared to suggest. The sense of unity among the societies was greatly strengthened; new consciousness of the importance of missionary effort was created throughout large sections of the denomination; the Apportionment Plan was widely explained and advertised; and the sum of $330,000 in

special gifts was secured sufficient to lift the debt resting upon the three larger societies. In this sum the Home Missionary Society shared to the extent of nearly $160,000. Its debt was extinguished and a small balance distributed among the constituent states under the percentage system, which is a fundamental feature of the organization. It is an occasion for gratitude that in addition to all the happy results of the campaign there was a tonic effect upon current receipts which has prevented any reaction and has maintained the income of the Home Missionary Society, as of the other societies, at something above the wonted level.

3. By holding the appropriations for the mission field at the conservative figure made compulsory by the years of financial drought, and by effecting a reduction in general expenses of something like fifteen thousand dollars a year (largely due to freedom from interest charges), the society has succeeded in passing through the half-year period — April 1 to October 1, 1910 — without making a loan, an experience duplicated but few times in its history. It is hoped that increased contributions in coming months may warrant a greatly needed enlargement of the work.

4. Coöperating with the five other societies doing work in the United States, the Home Missionary Society has merged its magazine in the new joint publication, *The American Missionary*. This change has much to commend it, and was cordially made by the societies. At the same time it should be borne in mind that it will be a cause of disappointment and loss unless the churches give hearty support by furnishing a substantial subscription list. It is not expected that the magazine can be made self-supporting. But the annual deficit will be greatly reduced if a large number of subscribers are secured at even the nominal rate offered in church clubs.

5. In the spring of 1909 the missions carried on by the society in Cuba were transferred to the Board of Home Missions of the Presbyterian Church. This step was made necessary by the long-continued financial embarrassment of our society, by the lack of interest among the churches in the maintenance of these missions, and by the heavy cost of conducting them as compared to missionary work in the United States. The necessity of the transfer was much regretted, since Cuba

is morally and religiously a very needy country, and our missions were ministering to a large number of people.

6. Within the triennium two state societies have assumed the support of the missionary work within their bounds, viz., Washington and Minnesota. This step was taken pursuant to the policy of the society to develop self-reliance in all parts of its field, and as a result of a very careful and preparatory effort on the part of the leaders in these states. There is every reason to believe that the work in these regions will not only be maintained at its former level, but enlarged. This will call for a much heavier per capita contribution than is made by the denomination at large. As against the general average of forty-four cents, the Congregationalists of Washington will need to give a minimum of $1.50, and those of Minnesota, $1.00. We believe they will respond to the demand of this emergency.

7. During the early part of the period under review earnest consideration was given by the Board of Directors to the question whether the society may wisely establish one or both of two new departments suggested to them. These departments are Evangelism and Industrial Relations. The conclusion finally and unanimously reached was that it is inexpedient for the society to enlarge the range of its activities. The tasks which fall to it as a church-planting and maintaining agency in city and country, on the frontier and among the immigrants, are so varied, important, and exacting as to tax all the resources of leadership and funds which the society can command. Therefore, while recognizing in full degree the close affinity between the fields covered by the proposed departments and the historic work of the society, it is believed that they can be better cared for by other forms of organization.

8. A beginning has been made on a legacy equalization fund in order to neutralize the well-understood fluctuations of income from that source. The Board has voted to use only a maximum of one hundred thousand dollars of legacy receipts annually, putting the remainder, if any, in a special reserve until it shall equal one hundred thousand dollars, after which it will be used for the purpose above stated.

9. In harmony with past custom, an increasing closeness of relation has been sought with the Church Building, the Sunday-

School, and the Education societies, whose field is coterminous with that of the Home Missionary Society and with whose work its activities are closely interwoven. Gratifying results and distinct economies are effected by this coöperation for all concerned. There is thus secured the largest measure of specialization and sharply defined responsibility without overlapping or confusion of effort. The Home Missionary Society is constantly mindful of the debt which it owes to these sister societies.

10. There has been with each passing month a growing consciousness of the importance of home mission work in cities. The publication of the figures of the census just taken has revealed afresh the paramount place which the city is to have in the future history of our country. No diligence in the endeavor to evangelize our cities can be misplaced, and no wisely directed expenditure of effort or money is excessive. This society has in whole or in part the responsibility of fostering Congregational churches in some twenty important cities of the land, ranging in size from Salt Lake City, Utah, to Pittsburg, Pa. In addition, the state societies and the city societies coöperating with them have the care of two score or more great and growing centers of population. Much effort has been put forth during the past year to draw together representatives of all these bodies for conference. Only by the highest degree of coöperative effort can we meet the demand which the growth of our cities is making. This society is about to choose an associate secretary, whose special task will be the care of its city interests. It hopes to make him in some large sense the servant of the denomination.

The average activities of each of the three years under review may be seen from the following figures covering the fiscal year, April 1, 1909, to March 31, 1910.

The society carried on work during the year in 28 states and territories, and the constituent state societies in 16 more. The number of missionaries under commission for the whole or part of the year was 1,677, and they cared for 2,304 churches and preaching stations. Connected with these churches were 2,176 Sunday-schools. Of these churches, 348 held services in foreign tongues. These tongues were German, Bohemian, Italian, Swedish, Danish-Norwegian, Welsh, Finnish, Armenian, Spanish, French, Syrian, Polish, Albanian, Greek, Portuguese, and Croatian, sixteen in all. The largest foreign work was carried on among the German people, 90 churches using that language in their services.

During the year 118 new churches were organized, 80 new church buildings were erected, and 35 parsonages were built.

The number of churches coming to self-support was 96. Twenty-eight churches formerly self-supporting were compelled to ask aid again.

In addition to the figures above given, the society has this year secured from various city societies which aid in the support of pastors, statistics of their work. These show a total of 57 churches aided, of which 48 were English and 9 foreign. There were 58 Sunday-schools in connection with them. Seventy-four ministers were under the commission of these societies for the whole or a part of the year, aggregating 659 months of service. This makes a total of 1,651 ministers serving 2,361 churches and preaching stations, with 2,234 Sunday-schools.

The net receipts of the Congregational Home Missionary Society for the year were as follows:

From contributions	$108,344.75
From legacies	153,762.91
From investments	23,821.01
From " Together Campaign "	146,285.87
	$432,214.54

The constituent state societies received during the year a total of $266,067.29. Adding this to the receipts of the National Society, and deducting the amount sent by the National Society to the State Societies ($36,106.64),we have $662,175.19.

Besides this, there was raised by city societies for the support of pastors, $36,363.14, making a grand total for Congregational home missions for the year of $698,538.33.

These city societies raised also considerable sums for endowment, buildings, and sites, which do not technically fall in the home mission column.

STATEMENT OF THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY.

In reporting to the National Council upon a period of the past three years, the directors of the Congregational Sunday-School and Publishing Society are glad to state that this period has been characterized throughout by a very earnest and harmonious conduct of all its departments. While there is much to be attained, they have been the best years in the history of the Society. Not only have the profits of the Business Department been gratifying, but a progressive movement has characterized every department. The directors have had the distinct purpose of conducting the Missionary, Editorial, Educational, *Congregationalist,* and Book Publishing departments of the Society in such a manner as to minister to the whole life of our churches, and for the promotion of the welfare of the entire denomination. Those features which have chiefly characterized the conduct of the different departments of the society are called to the attention of the Council briefly.

THE MISSIONARY DEPARTMENT.

Since the last National Council there has been an unprecedented material development in all sections of our country. Thousands of miles of new railway have been extended in the Central, Rocky Mountain, and Pacific coast states, accompanied by shifting of population, the development of rural communities, and the building of villages, towns, and cities. Multitudes from the East have gone West, and incoming tides from all nations have more than taken their places. This has given rise to new conditions in the East as well as the West. The Sunday-School Society has been called upon more urgently than ever before to help meet these new conditions, and to lay religious foundations in places which were destitute.

In the three years 85 regular workers and 54 temporary helpers of the Sunday-School Society have aided in organizing 1,118 new schools, in nearly all cases where there was no Sunday-school or church. They have reorganized 648. Out of schools thus established the last three Year-Books contain the names of 221 churches which have grown from this planting, and 52 other new churches helped from their beginning by the Sunday-School Society. In the states where our Congregational development has been the largest, the workers for the Sunday-School Society have had a prominent part. In Washington, 27 of the 29 new churches organized during the period have been the outgrowth of Sunday-school planting. In North Dakota, of the 65 new churches organized, among foreign as well as American peoples, 47 had their origin in the work of the Sunday-School Society, while in Wyoming the 11 new churches all came from the same origin. Twelve new and hopeful churches of Montana had a similar beginning.

The calls for meeting this vast development have been much more than the Society, on account of limited means, could possibly supply. There has been the closest coöperation with the sister societies of our own denomination to economize forces and to prevent any duplication of effort. This has been especially the case with the Home Missionary Society, and forces have been united whenever possible. In nearly every state there has also been a happy understanding with sister denominations, and in very few instances wasteful denominational rivalry, — and never when it was in our power to prevent it. The work has been so great and so urgent that there has been no call for entering fields that were not needy and open for us.

There have been in the three years 2,618 schools aided with 5,096 grants of literature in the home and foreign fields. The Society has been glad to coöperate with the Home Missionary Society, the American Board, the American Missionary Association, and the Congregational Education Society in supplying literature to schools under their care when needed. In the great awakening of foreign missionary interest our Sunday-school methods and literature have found an important place. There is every indication that in the future there will be a very much larger call in this direction and an unbounded opportunity.

The recommendation of the last National Council in regard to the enlargement and organization of the educational work of the Society has had a distinct bearing upon its field work. The superintendents and missionaries have enthusiastically welcomed the advance steps taken in the election of our educational leaders and the furnishing of excellent material for improving the whole tone and character of our Sunday-school work. The East and central states have been mapped out for Sunday-school institutes, and districts have been formed, with superintendents, who have special equipment in religious education, to aid in carrying out the plans in the Southwest and the Pacific coast. It is expected that soon the whole field of the Sunday-School Society can be organized for an advance movement.

The receipts for the three years have been $246,453.84. Although this does not reach the amount of $100,000 yearly recommended by the National Council, it is a source of satisfaction that it is $35,543.76 in advance of the three preceding years. This advance has been due, to quite an extent, to the very deep interest of a few generous givers who have seen the need of specific fields and have been interested in providing them with workers.

The Society has paid the indebtedness incurred a few years ago by the pressure for enlarging its work, and is adhering to its time-honored motto, " Pay as you go."

It is earnestly hoped that the Apportionment Plan will be faithfully carried out, so that the amount of $100,000 in direct gifts, from the churches and organizations connected with them, may be furnished for the pressing work of the Society. The marvelous development of our great western states, and the rapidly changing population of New England and the East, demand a larger Sunday-school work. If every church will raise its full apportionment, and the generous personal gifts are continued, this can be furnished. The multitudes in need of moral and religious training call for earnest and loyal support of the Society, which has so largely to do with the childhood and youth of our land and the world.

The Educational Department.

The National Council of 1907 authorized a forward movement in religious education. The Congregational Sunday-School and Publishing Society has attempted to carry out this policy of the Council and has inaugurated important measures looking in the direction of a more effective educational work among the churches.

It has established an Educational Department, and has been so fortunate as to secure the Rev. B. S. Winchester, D.D., as educational secretary, and is already beginning to organize its work so as to render service to the churches along the following lines:

First, the production of an appropriate and adequate material for instruction. The Pilgrim Press has already issued three new graded courses endorsed by the International Sunday-School Association, comprising the first-year beginners, first-year primary, and first-year junior departments. The second year in each of these departments is now appearing, and also the first year in the intermediate department. This is but a beginning of what it is hoped can be accomplished as time goes on in supplying to every school in our Congregational churches just the kind of material which its conditions demand.

Second, teacher training. The *Pilgrim Teacher* will be enlarged January 1 to seventy-two pages, nearly one half of which will be devoted to the interests of the graded Sunday-school and the discussion of the problems of teaching. Professor McFadyen has been engaged to write the expositions for the International Uniform Lessons for 1911; Professor St. John will contribute regular studies for the parents' department. Other departments are in charge of persons well known for their experience in various lines of Sunday-school work. One new feature will be the Sunday-school Council, contributed to by some of the best experts in religious education.

In addition to the work which is done through the *Pilgrim Teacher*, the Society has employed Miss Margaret Slattery as teacher-training secretary. Miss Slattery is widely known for her useful and inspiring addresses upon various phases of Sunday-school work. Her own experience as a teacher in the normal school and her deep interest in Sunday-school problems combine to make her to-day one of the most popular and helpful speakers in this field.

These are but beginnings; it is proposed to extend the work of the Society as widely as possible, and bring it into close coördination with that of other agencies — in and outside of the church. One particularly pressing need is for a closer relation between the work of this educational department and that of the young people's departments of our various benevolent societies. Conferences have already been held with representatives of these societies looking toward some practical plan of coöperation which will simplify the task in the various churches and make it possible for each church to have its own complete system or curriculum of religious instruction.

The Business Department.

The Board of Directors report an entire recovery from the unfortunate conditions that existed in the Business Department prior to 1906.

At the Cleveland meeting of the Council, attention was called to the fact that a change of management had the beneficial result of reversing a loss on the business of 1905 1906 of $5,182.74 by a profit for the year 1906–1907 of $11,090.36. The board is able to report an even better situation for the past three years, the profit for 1907–1908 having amounted to $17,456.09; 1908–1909 to $26,558.19, and in 1909–1910 to $30,058.40, or an average for the three years of $24,690.89.

In addition to the above profits, nearly all of which was in actual cash, the capital of the department was increased by over $15,000, the proceeds of a suit to recover for paper stock stolen during a former administration.

During the last three years the sum of $14,650.83, in cash, has been taken from the treasury of the Business Department and given the Sunday-school missionary work of the denomination, making a total in excess of one hundred thousand dollars so appropriated by the Business Department during recent years.

A brief financial statement is as follows:

February 28, 1910.

ASSETS.

Property —		
Book plates, etc., Estimated worth $30,000, but not carried on books.	$00,000.00	
Office and store fixtures and furnishings,		$1,401.10

Current Assets —		
Cash,	$33,156.69	
Accounts and bills receivable,	56,276.47	
Inventories,	88,313.47	
		$177,746.63
Investment —		
The Congregationalist,		50,818.72
Total assets,		$229,966.45

LIABILITIES.

Current Liabilities —	
Accounts payable,	$11,658.70
Subscriptions paid in advance,	28,863,69
Total liabilities,	$40,522.39
Surplus (called capital stock),	$189,444.06

During the past three years the book publishing department has become a large and important feature of the Society's activity. A large number of books of decided merit have been issued and successfully marketed. The trade-mark of the Pilgrim Press now stands with both booksellers and book-buyers for books of intrinsic merit, not only as applied to literary contents, but materially to the printing, decoration, and binding. The Society's sales of its own book publications very nearly exceed the combined sales of books handled for all other publishers.

As important to the churches, however, as is the work of the various departments just outlined, the Board of Directors feel that even a still greater service is being rendered the churches and Sunday-schools of our denomination by the Society in the field of religious education. Over eighty-five per cent of the Congregational churches of the United States depend upon its product for the material with which to instruct over seven hundred thousand boys and girls, young men and young women, who are within our gates. For many years the Society has led in the publication of the most approved series of lesson helps, books, etc., for popular Bible study in the Sunday-school. Especially rapid advancement has been made during the past year in bringing all the publications of the Society intended for the Sunday-school up to the highest pedagogical standards. Not only is the Society engaged heart and soul in the establishing of new schools in remote sections of the country, but it is working sincerely and enthusiastically toward raising the efficiency of existing schools.

The attention of the Council is particularly called to the new series of Pilgrim Graded Sunday-School Lessons.

"THE CONGREGATIONALIST."

The Congregationalist and Christian World has continued under the same editorial management as before. Constant endeavors have been made to reach and maintain the highest standards in religious journalism and to conserve and promote the interests of our denomination throughout the country.

During the past year the Church News Supplement has been published monthly, and has been received with such large favor as to indicate that it is performing a distinct service to our churches. The Society considers that it holds *The Congregationalist* in trust for the denomination, and every effort is being made to administer this trust so as to secure the very largest and broadest advantages which can come to all the churches of our denomination through a great national paper.

THE GENERAL EDITORIAL DEPARTMENT.

Rev. Dr. B. S. Winchester was chosen general editor of the Society a year ago, at the resignation of Dr. M. C. Hazard. For a long period of years Dr. Hazard has served our churches through the Society with great ability and fidelity. At the time of his retirement he was made editor emeritus in sincere recognition of his services. Dr. Sidney A. Weston remains managing editor.

The work of this great department of the Society is being effectively conducted along the most progressive lines. Books of the highest character from the point of authorship have appeared in the past three years, including a number of special value to our denomination. The Society is just publishing one of its most important books for our denominational life in the new and revised edition of the Pilgrim Hymnal.

IN THE FUTURE.

The Society hopes to fulfill the progressive plans which are now engaging all its powers, and is ready to coöperate with the Council in such ways as shall seem desirable for the largest service that it may render.

TRIENNIAL REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

To the National Council of the Congregational
Churches of the United States:

Brethren, — The action on ministerial relief taken by the National Council three years ago was the beginning of a new epoch in the labor of caring for aged ministers in our denomination.

At that time there was given to this work a distinct corporate name, and the National Council Ministerial Relief Fund became the Congregational Board of Ministerial Relief, a national organization, properly related to the other national societies. The Advisory Committee gave it a place, though not its needed share, in the Apportionment Plan.

Prior to the last Council, this work was carried on first by a committee and then by a board of trustees, appointed by the Council. It was not widely recognized as a society or national organization. Nearly all official references spoke of the Six National Societies, and Ministerial Relief was apparently regarded as an alien, at best to be only a gleaner after the rich harvests had been gathered by the six stalwart reapers.

But since the Council at Cleveland, more consideration has been shown this cause. The Council said to this board in substance what Boaz said to Ruth, " Let thine eyes be on the field that they do reap, and go thou after them." And it said to the other societies and boards what Boaz said to the reapers, " Let her glean even among the sheaves. Pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not."

Under this benign treatment, this seventh society, the youngest in the family of denominational agencies, has just finished three years, and comes to this Council to make its report.

Relation to the State Societies.

The most important fact of this report is suggested by the words of Boaz to his servants, " Rebuke her not." Under the old method of an alien gleaner, your board of trustees had not wholly escaped the word of rebuke. In the course of the history and growth of the Congregational churches the old ministers had not been altogether neglected. A number of relief societies had been organized in various states and much good work had been done. Of course they were organized chiefly in those states where the Congregational churches were most numerous and strongest. There were seventeen of them. Some of them, especially those in the New England states, had secured valuable endowments. In a few other states the local needs were fairly well met.

On the one side, the national movement considered the whole field, thought of those ministers laboring in states where no relief organizations existed, and emphasized the obligation of the strong to care for the weak. It held that a common brotherhood in the Congregational ministry demanded a common fund from which any minister in any part of our country could draw, if in old age he needed help.

On the other side, the organized state societies were caring for their own, and this seemed about all they could do at the moment. Why should not the other states do as they were doing? And as the national work encroached upon their territory and obtained funds which their work seemed to demand, it was only natural that criticism should be provoked. The right of the national movement to seek aid from their constituents was questioned. The methods of conducting the national work were criticised and the situation was strained.

Your board felt that its first duty under the new charter was to find a basis of agreement. With this object in view correspondence was entered into and conferences secured with certain state organizations. While the work has not yet been completed, and even the first stages hardly entered upon in two or three of the states, much has been accomplished, and it is believed that before another Council a cordial basis of procedure will have been agreed upon between this board and every state organization. The results so far show that the work for relief has been committed to this board in all the states but fifteen. These are the six New England states, and New York, Michigan, Illinois, Missouri, Iowa, Wisconsin, Minnesota, South Dakota, and California. With all the New England states, except Rhode

Island, a hearty and generous basis of coöperation has been adopted. Negotiations with Rhode Island are in progress, but final action has been delayed by the illness of one member of the committee and the removal from the state of another, and by difficulties in the charter of the Rhode Island society. We do not doubt, however, that the final result will be as satisfactory as in the other New England states. The national and state societies are engaged in the same work and would make common cause in aiding the veterans of the Congregational ministry. The National Secretary is welcomed in any state in the interests of this work. Donations, whether sent to the state or national treasuries, are used for the comfort and relief of aged Congregational ministers and their families. But to be more specific, beginning with Maine, the agreements provide that donations for Ministerial Relief shall be sent to the state treasurer and at the end of the year the surplus shall go to the national society. The same arrangement holds in Connecticut. The same in Massachusetts, except that remittances are to be made quarterly. The same in New Hampshire and Vermont, except that fifty per cent of their receipts shall go to the national board. New York retains its corporate existence, holding and investing its permanent funds. It forwards the income to the national board to be used first for New York applicants, all of whom must be recommended by the state society. The one appeal for contributions within the state is to be made by the national board. Ohio and Oregon have committed their work for Ministerial Relief entirely to the national board, coöperating through efficient committees. Missouri has turned over such receipts as came to the state committee to the national board. Most of the donations from that state are sent direct to the national treasury. South Dakota has from time to time sent a part of the state receipts, and the two societies work in harmony. Minnesota has voted to request its churches to divide their offerings equally between the state and national societies. Iowa and Southern California send a definite percentage of their receipts to the national board. Northern California has voted to do the same, conditioned on the receipts reaching a certain amount. This matter is just beginning to be a subject of correspondence in Michigan, Illinois, and Wisconsin.

We may safely say that in the main a cordial working basis has been established. The unity of the work is recognized. Both state and national societies are endeavoring to promote the cause of relief. Our relations with those states where a definite agreement has not yet been effected are altogether brotherly and friendly. So far as we are aware there is no longer friction or criticism. It is our privilege now to speak of Ministerial Relief as one enterprise throughout the whole country, including all the states and all the churches.

Statistics of State and National Societies.

In this larger view of the united forces for ministerial relief, combining the statistics of the national and state organizations, we find that the denomination holds at the present time permanent funds to the amount of $538,000. For the calendar year of 1909, the churches contributed to the national and state organizations $40,824.61. The number of pensioners was about three hundred, representing fully six hundred dependent persons. The average pension to each family was $131.28, and the total amount distributed was $40,041.96.

Statistics of the National Board.

Turning now to the statistics of the national board, 191 pensioners received aid during the past three years. Of these, 97 were ministers, 85 widows, and nine orphans. They represented about 375 dependent persons. The average annual pension was $132.00. The maximum was $300.00. The average age of the regular ministerial pensioners was seventy-five years and ten months. The pensioners resided in 38 states, the District of Columbia, the Hawaiian Ids., and three of them outside of the United States. The $51,180.72 paid to them during the three years was distributed as follows:

New England States	$3,468.47
Middle States and District of Columbia	7,084.00
Southern States	6,089.75
Interior and Western States	21,166.75
Pacific States	10,026.75
Hawaiian Islands	2,432.50
Outside of the United States	912.50

The treasurer's report reveals an encouraging advance in receipts over the former triennial period, except from legacies, which are $2,061.27 less. The total gain is $25,970.02, of which $23,223.20 was from donations. In round numbers the donations are $73,000 as against $50,000. While these are credited to the churches, they include gifts from individuals, Sunday-schools, Women's and Young People's Societies, State Conferences, and District Associations.

National and State Receipts under the Apportionment Plan.

When we add to these figures of the national board the contributions from the churches to the state societies, which averaged about $14,000 a year, we have for the three years, in round numbers, $115,000 as the gift of the churches to Ministerial Relief. This is only $5,000 short of the $120,000 assigned to this cause under the Apportionment Plan, of $40,000 a year. If it is not right to credit the gifts from individuals and affiliated societies to the churches, the receipts from the churches are below the apportionment for the three years, $43,000, or $14,000 a year.

The Present Apportionment Inadequate.

We ought not to forget that the apportionment of $40,000, if it were all given, would be inadequate to meet the need, so pressing and pathetic, of the aged ministers and their families. It is evident, therefore, that larger means must be provided for this work. The number of pensioners on the national list has been seventy more than it was in the former three years, and the number of applications are increasing every year. With the increase in the number of the churches and of the ministers this is inevitable. There is also the greatest need for increasing *the amount* of the pensions. An average of $131 a year is painfully insufficient, when you consider the helplessness of old age, requiring in so many cases the service of others, physicians, and medicines, and also remember the increased cost of living. Even in the very few cases where the maximum pension of $300 a year is given, it is far too small, for in most of these cases there are two old people dependent upon the pension, and practically no income from other sources. Ministerial Relief in the denomination should have an annual income at the present time of at least $100,000.

IMPORTANCE OF THE ENDOWMENT FUND.

When we consider these facts, the Endowment Fund is a matter of the greatest importance. Your board is glad to report an advance for the three years, in this fund, of $32,243.09. The total fund is now $200,521.16, including $8,250 of life tenancy gifts. The Council has set one million dollars as the immediate goal for this fund. It is a matter of surprise that more persons of wealth do not recognize the claim and the opportunity of this field for benevolent effort. We earnestly appeal to those who have means, for large gifts to the permanent funds of the board and for remembrance of it in wills.

PENSIONERS WHO HAVE DIED.

During the past three years twenty-six of those who have been ministered to by this board have passed on to the better life. Their words of gratitude linger with us as a benediction. The fact that the churches through this agency could save them from humiliation and suffering privation, could deliver them from so much of worry and apprehension, could steady their faltering steps and ease their way to the grave, should be a joy to all Congregationalists and encourage to larger effort and more generous and loving ministry in behalf of those who still linger, and the larger number inevitably coming on with the increasing years.

HENRY A. STIMSON,
L. F. BERRY,
ASHER ANDERSON,
GUILFORD DUDLEY,
H. CLARK FORD,
GEO. R. MERRILL,
MARTIN WELLES,
CHAS. H. RICHARDS,
LUCIEN C. WARNER,
F. J. GOODWIN,
T. C. MACMILLAN,
JOSEPH H. SELDEN,
B. H. FANCHER,
SAMUEL L. LOOMIS,
AMBROSE W. VERNON,
Directors.

TREASURER'S REPORT

For the Three Years

August 1, 1907, to July 31, 1910.

Balance of cash in bank, August 1, 1907,		$6,035.21
RECEIPTS FOR THE THREE YEARS.		
Donations —		
Churches,	$35,536.04	
Individuals,	27,850.65	
Affiliated societies,	10,206.15	
Income from invested funds,	24,004.40	
Legacies,	9,653.73	
Funds received for reinvestment,	138,472.07	
Total receipts for three years,		245,723.04
		$251,758.25
DISBURSEMENTS FOR THE THREE YEARS.		
Salaries, including secretary, bookkeeper, stenographer and extra help,	$11,988.10	
Expenses treasurer's office, including Hartford office from August 1, 1907, to December 1, 1907, and transfer to New York; treasurer's bond and safety box,	409.25	
Rent of office,	1,040.00	
Advertising, including the board's share of publishing *Congregational Work* and *American Missionary*,	2,496.56	
Joint campaign expenses,	112.32	
Traveling expenses,	2,457.53	
Office expenses, including printing, stationery, supplies, purchase of safe and typewriter, postage, telegrams, telephone, expressage and exchange,	3,774.87	
Legacy and investment expenses, including accrued interest,	218.78	
Annuities on conditional gifts,	558.50	
Investment of endowment funds,	176,500.46	
Paid to pensioners,	51,180.72	
Total disbursements for the three years,		250,737.09
Balance of cash in bank, July 31, 1910,		$1,021.16

ASSETS OF THE CONGREGATIONAL BOARD OR MINISTERIAL RELIEF.

July 31, 1910.

Railroad and other bonds,	$101,000.00
Railroad notes,	1,000.00
Railroad stocks,	900.00
Real estate mortgages,	96,600.00
Cash in bank,	1,021.16
	$200,521.16

AUDITOR'S CERTIFICATE.

The Congregational Board of Ministerial Relief has employed Mr. Martin E. Reichmann, public accountant of New York, to examine the books and accounts of Mr. B. H. Fancher, its treasurer, for the three years ending July 31, 1910, and I herewith submit the statement of the results of his work as a part of my report.

I have also made a careful examination of all bonds and other securities held by the board and find the same to agree with the records in the books and balance sheet of same date.

The treasurer's bond was submitted to me and found to be in order.

FRANK H. WARNER,
Auditor.

New York, September 7, 1910.

Mr. F. H. WARNER, *Auditor:*

My dear Sir,— At this date, the close of the triennial period, ending July 31, 1910, I hereby report that I have gone over and examined the accounts of the treasurer of the Congregational Board of Ministerial Relief and have found them all correct as shown by the books.

The detailed accounts have been carefully kept and have been examined as to the clerical accuracy of the bookkeeping. All payments have been compared with the entries in the cash book, the footings and postings have been verified, the monthly reports and statements reviewed, and the summary of the three years' cash transactions, as shown by the treasurer's triennial report submitted herewith, have been found correct.

The balance to the credit of the board as shown by the bank has been found to agree with the books of the treasurer, and the statement of resources has been verified by the balances on the ledger.

I find the cash balance on July 31, 1910, to the credit of the board to be $1,021.16, deposited in the Fifth Avenue Bank of New York.

MARTIN E. REICHMANN,
Public Accountant.

SEPTEMBER, 1910.

RECEIPTS FOR THREE YEARS BY STATES.

Including Legacies and Specials.

Ending July 31, 1910.

Alabama	$61.24
Alaska	12.00
Arkansas	3.10
Arizona	89.55
California	1,070.36
Colorado	936.00
Connecticut	8,519.05
Delaware	3.50
District of Columbia	721.31
Florida	304.36
Georgia	119.70
Hawaii	448.70
Idaho	79.73
Illinois	1,750.78
Indiana	279.93
Iowa	807.50
Kansas	1,136.40
Kentucky	40.25
Louisiana	137.93
Maine	4,239.15
Maryland	71.45
Massachusetts	18,426.52
Michigan	2,671.97
Minnesota	1,102.97
Mississippi	17.00
Missouri	4,331.55
Montana	43.15
Nebraska	3,904.70
Nevada	5.63
New Hampshire	4,017.98
New Jersey	3,376.98
New Mexico	22.00
New York	10,634.56
North Carolina	45.53
North Dakota	381.24
Ohio	4,168.48

Oklahoma	$71.82
Oregon	964.08
Pennsylvania	689.36
South Carolina	8.00
South Dakota	506.30
Rhode Island	535.95
Tennessee	70.94
Texas	145.10
Utah	56.50
Vermont	2,909.74
Virginia	62.62
Washington	1,032.03
Wisconsin	2,383.70
Wyoming	13.40
Outside United States	22.00
Total	$83,453.79

REPORT OF PROVISIONAL COMMITTEE.

The following is the report of the Provisional Committee of the National Council, its meetings and actions:

FIRST MEETING, Cleveland, Ohio, October 14, 1907.

The following were elected members of the Program Committee: The Moderator, Secretary, Rev. Charles L. Noyes, Rev. Francis L. Hayes, and pastor of inviting church.

It was voted: To accept the invitation offered by Rev. Alexander Lewis and Rev. J. A. Seibert, that the National Council meet in Kansas City, Mo., in 1910; to invite the National Societies to meet with the National Council at that time and place; that the Chairman approve all bills; that the Secretary give credentials to corresponding bodies; that the Finance Committee be requested to call for an assessment of two cents per member for each year during the next three years; that the salary of the Treasurer and Registrar be $200 per annum; that the salary of the Secretary, beginning January 1, 1908, be $3,000 per annum; that the following sums be appropriated: For rent of office, $300; for clerk hire, $600; that the question of expenses of delegates be referred to the Moderator and Secretary; that the call for the next meeting be referred to the Moderator, Secretary, and Treasurer; that a sub-committee be appointed to represent to the National Council at this session, some further possible service in mediating in the interest of Beneficence, Evangelism, and Absent Members; that the following be that committee: Rev. Dan F. Bradley, Rev. Francis L. Hayes, and the Moderator.

SECOND MEETING, Boston, Mass., February 10, 1908.

It was voted: That the amount of money called for as the share of the Congregational churches in the expenses of the Inter-Church Federation be raised through an appeal for a definite sum of ten dollars ($10) to such churches as would be expected to respond; that the printing of certificates for delegates to the International Council be referred to the Secretary; that the question of filling vacancies on committees appointed by the National Council be left with the committees themselves; that, inasmuch as the action of the National Council in adopting the report of the Committee on Polity is omitted from the printed minutes, though the report of the committee is printed in full, the Committee on Polity be authorized to act in the premises as intended by National Council; that the Provisional Committee appoint Mr. Henry Baldwin, Maui, T. H., delegate to International Council, Edinburgh, 1908; that the naming of alternates to the Inter-Church Conference, Philadelphia, Pa., December, 1908, be referred to the Chairman and the Secretary; that the communication from Thomas Todd, chairman of Publishing Committee, be approved and authority asked for be granted, viz., — to contract for printing and publishing Year-Books, 1909, 1910, 1911, and the Minutes of National Council, 1910; that the matter of dues from the states in National Council assessment be referred to the Treasurer with power; that the Secretary be authorized to send all National Council Minutes and Year-Books, on hand in post-offices and express offices, to the secretaries of the states, respectively; that the matter of filling vacancies in the delegates' list to International Council, 1908, be referred to the Chairman and Secretary; that the Secretary correspond with state registrars in the matter of absentee members, and, if thought wise, prepare a circular suggesting methods of reaching such absentees, that they might transfer membership to the local church, and his willingness to assist in every way possible to this end; that the Secretary be authorized to inform the registrars and scribes of state and local bodies to notify their respective bodies that the Provisional Committee has instructed him to decline certification in cases of delegates elected contrary to Article 2, Section 3, of the constitution, which provides that the " number of delegates be in all cases divided between ministers and laymen as nearly equal as possible "; that the Provisional Committee of the National Council, being exceedingly desirous of securing the adoption of the plan of proportionate beneficence, trusts that the benevolent societies will see their way clear to discuss with our committee the feasibility of nominating to us an officer satisfactory to them who shall work under the supervision of our Secretary by our appointment, his salary and incidental expenses to be paid by the societies named; that the Secretary send a copy of the minutes of this session to each of the members absent from the meeting; that a sum not exceeding $50 be appropriated for the uses of the Secretary in his attendance at the International Council, Edinburgh, 1908.

THIRD MEETING, Brooklyn, N. Y., October 14, 1908.

It was voted: That the vacancy caused by the resignation of Rev. George A. Hood, member of Publishing Committee, be filled by the appointment of Rev. Roy B. Guild; that the Secretary be instructed to inform the second named member of the Committee on Order of Public Worship of the resignation of Rev. Charles L. Noyes as chairman of said committee; that the vacancies in the list of delegates to the Federal Council, Philadelphia, Pa., December 2, 1908, be referred to the Chairman and Secretary with power to appoint alternates; that the question of changes in Year-Book schedules suggested in a communication from Secretary Hubert C. Herring be committed to the Secretary and Treasurer, and held in abeyance for reference to the next session of the National Council; that the Treasurer receive as added compensation an amount of $50, to be appropriated from the receipts from advertising in the Year-Book; that the change from the fiscal year to the calender year be referred for action to the next session of the National Council; that, in view of the fact that at the meeting of the American Board corporate members, to be held on Thursday afternoon, October 15, the question on a joint session of the National Council and Societies in Kansas City, Mo., 1910, may be referred to, it was voted: That the chairman of the Provisional Committee present the views of the committee to the effect that the Provisional Committee recommend that the meeting of the National Council be held in Kansas City, Mo., in 1913 if the American Board will vote to meet with the National Council and the Societies at that time; otherwise, the Provisional Committee recommend that the National Council meet in Kansas City, Mo., in 1910, in accordance with the invitation sent by hand of Rev. Alexander Lewis to the National Council, Cleveland, 1907; that the Secretary send a copy of the minutes of the meeting to absent members of the committee; that the thanks of the committee be extended to the pastor, Rev. Nehemiah Boynton, and the Clinton Avenue Congregational Church, for the use of their parlors for this meeting.

FOURTH MEETING, Boston, Mass., December 23, 1908.

It was voted: That the Committee on Incorporation of National Council be requested to insert in Article 2 two words, "and purposes," following the words "general interests"; that the Secretary be instructed to communicate the action of the committee to the chairman of the Committee on Incorporation; that the matter of raising funds for the maintenance of the Federal Council be referred to the Secretary with power; that the election of five American representatives in the Interim Committee of the International Council of Congregational Churches be deferred, and that the Secretary of the National Council be empowered to act until such committee shall have been appointed; that the Publishing Committee be requested to secure and publish in the Year-Book the amounts received from states by the Congregational Board of Ministerial Aid; that the Rev. Charles L. Morgan represent the churches in the Board of Trustees of the Anti-Saloon League of America; that the session of National Council, 1910, be held in Boston, Mass., and, that it be recommended to the delegates to said Council to avail themselves of the cordial coöperation and hospitality of the people of the Congregational churches of Boston and vicinity; that the Committee of the Conference of the Representatives of the Suffolk North, West, and South conferences, the Young Men's Congregational Club, and the Boston Congregational Club be advised by the Secretary of said action.

Circular letter dated December 29, 1908.

By circular letter, the following-named persons were appointed members of the committee from the United States in accordance with the provision of the constitution of the International Council of Congregational Churches: President William Douglass Mackenzie, the moderator of the National Council, the chairman of the Provisional Committee, Rev. Albert J. Lyman, the Secretary of the National Council.

FIFTH MEETING, Boston, Mass., September 16, 1909.

It was voted: That a committee of three be appointed by the Chairman to consider the request of the Disciples of Christ for a union service on the occasion of the National Council in Boston, 1910; said committee were appointed: Rev. Asher Anderson, Rev. Joel S. Ives, Rev. Charles L. Noyes; that the name of Rev. A. Z. Conrad be substituted for that of Rev. Alexander Lewis in the membership of the Provisional Committee; (the Secretaries of the National Societies being present) to arrange for the dates and sessions of the National Council and National Societies (see Program); that the Rev. Washington Gladden, Rev. W. Hayes Ward, Rev. A. E. Dunning, Rev. A. T. Perry, and Moderator T. C. MacMillan be appointed delegates to the Disciples' Convention at Pittsburg; that the report of the Committee on Union Services with the Disciples, stating that such a service would for obvious reasons be impracticable, be accepted; that communications, as presented by the Secretary, be sent to the chairman of the committees respectively; that the Secretary be instructed to continue his appeal to the churches for funds for the maintenance of the Federal Council; to adjourn to meet Friday, October 22, 1909.

SIXTH MEETING (Adjourned Session),
Boston, Mass., October 22, 1909.

It was voted: To reimburse Rev. A. T. Perry for expenses in attending Disciples' Convention at Pittsburg, Pa.; to substitute the name of Rev. S. Parkes Cadman as member of Interim Committee of International Council, Rev. A. J. Lyman declining; that the telephone service be continued in office of Secretary; that any deficit in the funds for maintenance of Federal Council at the close of the year be paid from the treasury of the National Council; to refer a communication from the secretary of the Congregational Brotherhood, requesting that a column be assigned in the Year-Book for reporting membership, to the National Council for consideration; to refer to the National Council a communication from the secretaries of the benevolent societies in which it was requested that the columns of beneficence in the Year-Book be arranged with the purpose of reporting the beneficence of the churches to the societies as such and in particular, and that all other beneficence be included and reported in column marked "Other Charities."

Circular letter dated January 1, 1910.

It was voted: That the bill of the Congregational Brotherhood, amounting to $200, be paid by the Treasurer.

Circular letter dated January 18, 1910.

It was voted: That the services of a publicity agent be secured for the work of the National Council.

Circular letter dated January 19, 1910.

Communications having been received from the chairman of the Industrial Committee, in which it was asked that an allowance of $50 per month, or at least a sum of $300, be appropriated for the use of the Industrial Committee in preparing their report for the National Council, and afterwards the amount named being increased to $900, it was voted that the condition of the treasury would not warrant the expenditure of so large a sum for the purpose of the committee.

CHARLES A. HOPKINS, *Chairman.*

REPORT OF THE SECRETARY.

Our report would not be complete did we not consider the spirit that is in the churches making for an order and a method different from anything ever known in our fellowship. This becomes very clear to such as learn the facts.

We cannot study the Congregationalism of to-day without noting the marked changes which have entered into its life, as compared with anything of which the spirit and method of the past may inform us. Colonial Congregationalism was individual, and abundantly sufficient unto itself. The local church stood quite alone, only holding and teaching a system of doctrine which for its rigorous Calvinism would not be identified by the theological formulæ of this present time. In the mother-country they were pleased to be known as Independents, a name which could have no close application to a body of worshipers in a new land, no longer resisting a king and a bishop. In the administration of affairs, the church, as Dr. Bacon declares, writing about Plymouth, was rather Presbyterian. Still, the same mind that opposed control was in evidence when an attempt was made to form an association of ministers, for the reason that not a few feared, lest, discoursing too much upon the conditions and needs of the churches, some would assume to dictate policies not acceptable to all. It was only when the defenses of doctrine were in danger that a synod or a council would be called, and, again, when out of dire necessity, because of low spiritual life, the brethren sought in assembly to arouse the churches to more faithful preaching of the Word and a deeper inquiry into the cause of religious decline.

As far as geographical conditions allowed it, there was considerable fellowship. It was because of distance more than anything else, probably, that the churches waited for two hundred years before the first Congregational conference was held at Buxton, Me. The value of such an association of churches was apparent at once. Others of the kind soon followed. New England remained provincial. Even the wisest of the leaders saw no reason for planting Congregational churches west of the

Hudson River. Nevertheless, the New Englander was in the West, and Congregational churches multiplied. To the spirit of these western churches was owing the Albany Synod in 1852. A new and a larger life began. The Church Building Society came into being. A home missionary zeal filled the hearts of the brethren. The churches came more closely together. Local and state organizations increased. Fellowship was deepening and widening. In this lay the reason for the National Council, which was organized, as a fitting sequel to the Boston Council in 1865, at Oberlin, Ohio, in 1871. Its object was: To declare the unity of the churches; to strengthen the bond of fellowship; and to give the best possible expression of the mind of the churches as related to the need of the day. The idea of a National Council was strenuously opposed, on the ground that ere long it would assume to do business for the churches. Yet, finding its place, it has won the affection and loyalty of the Congregational fellowship.

Until the session of 1901, in Portland, Me., the National Council was ever disposed to keep within the limits fixed by its promoters at Oberlin. In 1904, however, at Des Moines, Ia., a new and a different spirit manifested itself. This spirit was thoroughly evangelistic in its temper and aim. A high altitude was reached. The outlook became greatly widened. Optimism ruled the day. We expected great things. If all has not been realized, the failure may be attributed to a lack of wise direction. The work which was done was too largely individual. The initiative rested with the local church. We were able to see as never before that if permanent results were to be reached, such work should be done from an authorized center. But of centralization there is great fear lest local prerogatives be invaded. Des Moines, Ia., however, made us ready for Cleveland in 1907. There it was learned that the churches were really " one body." Those remarkable meetings at which Tri-union was so earnestly discussed made us all to feel that we were not so many churches, each one with its selfish parochialism, but one body. We heard a great deal about the Congregational Church. It was a misnomer, of course, but it discovered the " unity of the churches." Such had been the trend of the churches' life for a long time. All of our societies recognized the mutual interest involved, and have sought the counsel of the churches, through local and state organizations, with respect to methods of service and plans for support. How natural, therefore, for them to look, even beyond their annual meetings, to the National Council which, for the good judgment of its constituency, may wisely guide the churches if only a more generous support can be secured and larger results achieved.

One thing should not be overlooked, and that is that the National Council has not arrogated to itself the least of anything in privilege and prerogative which belonged to the churches in particular. Except the initiative were taken by some church or body, the Council has not gone beyond a recommendation. And who will not admire the spirit in which the churches and the benevolent societies have received its suggestions. If the place held by the Council to-day is beyond that conceived by its founders, let it be understood that such a thing has not come to pass because the Council planned it so. Whatever responsibility inheres in the relation of the Council to the churches, it is so because the churches themselves impose the burden. The Council assumes nothing, invites nothing.

And so in a very natural way it has come to pass that the National Council is asked to give its judgment upon many matters in which the churches, generally, are interested. A reference to any one session will discover the nature of the work the Council is required to do. The list of committees increases from one session to another. Owing to the limit to which the time of the National Council is reduced, the demand for addresses upon important themes is not so strenuous as formerly. On the other hand, it is demanded, as we have learned from several quarters, that the Council must attend to the business of the churches. What the business is the Council must do may be a question. We cannot afford to set aside the work of any committee. It is important that each committee has no small place in the program. Then, too, there are certain necessities, common to our church life, which cannot go by without consideration, such as our missionary operations, ministerial standing, polity, education, moral, civic and industrial reform — these and more mean business for the Council. We make these references for the purpose of calling attention to what seems to be a fact, namely, — in the minds of more than we may know, the National Council is now held in a light totally different from that which its founders conceived. We do not believe that we are speaking beyond the limits of truth when we say that if the spirit so evident becomes at all dominant, the Council is likely to become a body more for the administration of affairs common to all our churches than anything else. This, too, is, or seems to be, an outgrowth natural to a situation which is forced upon us. The several benevolent societies are asked to meet at the same time and in the same place with the Council, thus giving a large opportunity to the representatives of the churches to discuss their doings and advise as to methods and means to support. Not a few believe that we have come to a time when the National Council should enlarge its sphere of activity. It has done so.

That the churches are willing that the National Council should mean more for our Congregationalism is an opinion clearly justified not only by the larger place accorded to the moderator, but also by the calls made upon the Secretary. Their services have been sought as never before. Churches are disposed to avail themselves of their wisdom and judgment if there be any worth to these. Ministers are asking, "What do you want us to do?" The history of the Advisory Committee and the general acceptance of the Apportionment Plan, and particularly the readiness of state and local bodies to change names and constitutions at the recommendation of the National Council, fully convince us that a new order of things has set in, — and who knows but we have come to the kingdom for just such a time as this. The argument not altogether specious is, that the spirit of the day requires it and we must adapt ourselves thereto, otherwise the kingdom may be taken from us and given to another bringing forth the fruits thereof. The outlook seems to be hopeful. A new vision is greeting us. Our men are coming together. Our churches never did so much for missionary work. Our fellowship is more compact than it has ever been, and our growth indicates a strength that is full of promise.

It would be interesting to consider not a few of the many things which have demanded the attention of the churches during the past three years. Of these things, much will be learned through the reports of the committees presented at this session. They need not be referred to in this report. This, however, we take the liberty to say: They will show how large a zeal fills the hearts of the brethren; the churches are dominated with righteous purposes; there is a determination to do great things for the kingdom of our Lord; and the whole presentation brings an appeal to which the churches cannot fail to respond.

The Triennial Summary which we are expected to present at this time discovers that our growth has been full of health. We need not take time to tell the story the figures illustrate. Suffice it for us to say that a short study of the "Groups" will indicate the opportunity of Congregationalism.

The summaries will not greatly encourage us if we look for any great advance in the number of churches. It ought to be understood that many so-called churches have disappeared from the roll because they were either too small to live or were already dead. We have, however, strengthened ourselves in membership; we have increased our beneficence; we have removed the burden of large debts, and have given great courage to our home missionary interests.

It may be interesting to those who appreciate the importance of figures to know that we have received into the communion of our churches one person for every twenty-one and three-tenths members of the churches; we have given to all causes an average of $3.85 per member, and have provided for home maintenance at an average of $12.46 per member.

The table on page 496 of the Year-Book of 1910 shows that 23% of the churches reporting did not receive any additions during the year 1909; that 72% of the churches reporting received into membership from 1 to 50, and 211 churches received over 50.

The table on page 497 shows that, of churches reporting, fully 63% have, each, a membership of less than 100; 36% have, each, a membership of from 100 to 1,000; and 34 churches have, each, a membership of 1,000 and over.

To what extent Congregationalism reaches those who come from other lands to make their homes with us will be seen by the figures given on page 493 of the issue of this present year. No less than 18 nationalities are represented in three hundred and sixty-seven (367) churches: German leading with 140 churches, chiefly in North and South Dakota; the Swedes following with 89 churches, 21 of which are in Connecticut and 13 in Massachusetts; and then come the Welsh, with 46 churches, 26 of which are in Ohio.

The total as given may not be all. The showing, however, suggests that there are some states in which there seems to be no work done among other peoples. Only 26 states are represented in the table.

Let us turn, as has been our custom, to the tables themselves and study our conditions as they are found in the several groups as named.

In the New England group of states the net loss of churches in three years had been 7; of members, a gain of 7,641; of Sunday-school members, a gain of 7,835; of Young People's societies, a loss in members of 3,257; in benevolence, a loss of $17,444; and home expense, an increase of $94,401.

In the Atlantic group the net loss in churches has been 1; of members, a gain of 4,065; of Sunday-school members, a gain of 8,845; of Young People's societies, a gain in members of 613; in benevolence, a gain of $50,793; in home expense, a gain of $45,978.

In the Mississippi East group the net loss in churches has been 50; in members, a gain of 4,198; in Sunday-school members, a gain of 1,777; in Young People's societies, a loss in members of 8,351; in benevolence, a gain of $81,781; in home expense, a gain of $173,618.

In the Mississippi West group the gain in churches has been 80; in membership, a gain of 9,917; in Sunday-school members, a gain of 6,956; in Young People's societies, a loss in members of 1,801; in benevolence, a gain of $113,135; in home expense, a gain of $107,496.

In the Pacific group the gain in churches has been 58; in membership, a gain of 5,834; in Sunday-school members, a gain of 7,327; in Young People's societies, a gain in membership of 2,161; in benevolence, a gain of $138,751; in home expense, a gain of $81,710.

We have gained, during the last three years, 80 churches, the present number being 5,991; 34,355 gain in membership, total membership for 1909 being 730,718. We have gained 32,740 members in our Sunday-schools, the present membership being 696,367. In Young People's societies we have lost 10,635 members, the present membership being 147,260.

We have increased our benevolence by $367,016, our benevolence for 1909 being $2,813,242. We have increased our home expenses by $503,203. The home expense for 1909 was $9,107,519.

In 1907, 39 states showed gains and 14 losses, in membership. In 1908, 43 states showed gains and 18 losses. In 1909, 43 states showed gain and 10 losses.

During three years, 21 states showed no losses in membership. Each of the rest showed loss in one or more years.

Assuming that the population of the United States in 1910 is ninety millions, we note the gain upon the census of 1900 is 17.9%. Congregationalists have gained about 15% in the same period of time.

TOTALS AND SUMMARIES FOR YEARS 1907, 1908, 1909.

Table I. Totals.

	Churches.			Members.		
	1907.	1908.	1909.	1907.	1908.	1909.
United States,	5,873	5,891	5,881	700,888	710,703	722,339
Hawaii,	102	100	101	6,639	7,026	7,829
Porto Rico,	8	9	9	520	560	550
Cuba,	6	6		866	906	
Indep't and Miss'y S. S.,						
	5,989	6,006	5,991	708,913	719,195	730,718

	Sunday-School Members.		
	1907.	1908.	1909.
United States,	613,670	628,288	686,766
Hawaii,	7,534	8,679	9,128
Porto Rico,	80	300	473
Cuba,	592	618	
Indep't and Miss'y S. S.,	57,168	54,924	49,776
	679,044	692,809	746,143

	Young People's Societies.		
	1907.	1908.	1909.
United States,	151,748	146,705	143,837
Hawaii,	2,178	2,734	3,423
Porto Rico,	178	65	
Cuba,	133	122	
Indep't and Miss'y S. S.,			
	154,237	149,626	147,260

		Benevolence.	
	1907.	1908.	1909.
United States,	$2,575,928	$2,341,660	$2,765,042
Hawaii,	15,718	17,540	48,178
Porto Rico,	37	36	22
Cuba,	10	15	
Indep't and Miss'y S. S.,			
	$2,591,693	$2,359,251	$2,813,242

		Expenditures.	
	1907.	1908.	1909.
United States,	$8,925,858	$8,873,226	$9,032,865
Hawaii,	58,205	59,204	74,504
Porto Rico,	479	277	150
Cuba,	2,185		
Indep't and Miss'y S. S.,			
	$8,986,727	$8,932,707	$9,107,519

TABLE II. CHURCHES AND MEMBERS.

States.	Churches.	Gain in 3 years.	Loss in 3 years.	Members	Gain in 3 years.	Loss in 3 years.
New England (6),	1,639	6	13	263,555	8,204	563
Atlantic (12),	689	40	41	96,922	5,854	1,789
Mississippi East (10),	1,395	20	70	172,765	6,369	2,171
Mississippi West (15),	1,642	133	53	141,328	11,759	1,842
Pacific (10),	626	62	4	56,148	9,145	611
	5,991	261	181	730,718	41,331	6,976

TABLE III. MEMBERSHIP.

States.	Total added in 3 years.	Added on Confession.	Deaths.	Baptisms.
New England (6),	45,958	27,535	13,187	14,242
Atlantic (12),	22,058	12,635	3,415	6,173
Mississippi East (10),	43,157	25,739	5,774	10,633
Mississippi West (15),	47,020	26,979	4,045	10,344
Pacific (10),	23,369	11,152	1,701	5,372
	181,562	104,040	28,122	46,764

TABLE IV. SUNDAY-SCHOOL MEMBERS.

States.	Total, 1909.	Gain in 3 years.	Independent and Miss. S.S.
New England (6),	248,766	7,835	(5) 1,557
Atlantic (11),	85,204	8,845	(5) 1,918
Mississippi East (10),	165,424	1,777	(7) 14,365
Mississippi West (15),	137,975	6,956	(14) 21,176
Pacific (10),	58,998	7,327	(8) 10,760
	696,367	32,740	49,776

Gain of 32,740

TABLE V. YOUNG PEOPLE'S SOCIETIES.

States.	Total, 1909.	Gain in 3 years.	Loss in 3 years.
New England (6),	56,047		3,257
Atlantic (11),	16,756	613	
Mississippi East (10),	30,256		8,351
Mississippi West (15),	29,986		1,801
Pacific (10),	14,215	2,161	
	147,260	2,774	13,409
Loss of			10,635

TABLE VI. BENEVOLENCE.

States.	Total for 3 years.	Increase for 3 years.	Decrease.
New England (6),	$3,593,571		$17,444
Atlantic,	839,094	$50,793	
Mississippi East,	1,385,524	81,781	
Mississippi West,	1,205,617	113,135	
Pacific,	740,234	138,751	
	$7,764,040	$384,460	$17,444
Increase of		$367,016	

TABLE VII. EXPENDITURES.

States.	Total for 3 years.	Increase. for 3 years.
New England (6),	$10,360,242	$94,401
Atlantic,	3,250,050	45,978
Mississippi East,	5,925,179	173,618
Mississippi West,	5,247,423	107,496
Pacific,	2,284,356	81,710
	$27,067,250	$503,203
Increase of		$503,203

REPORT OF JOEL S. IVES, TREASURER OF THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES, NOVEMBER 8, 1907, — JULY 31, 1910.

NOTE. — The Rev. Samuel B. Forbes was Treasurer of the Council until November 7, 1907. The following is a statement of the account from August 1, 1907, to November 7, 1907.

Receipts.

Balance, July 31, 1907		$2,980.74
State dues	$1,696.10	
Sale of Year-Books	42.84	
Interest on daily balances	15.21	
Interest on Permanent Fund	40.00	1,794.15
		$4,774.89

Disbursements.

Account of Secretary:			
Salary	$624.99		
Expenses	167.76		
		$792.75	
David N. Camp, Auditor		5.70	
Samuel B. Forbes, Treasurer		55.82	
Joel S. Ives, Registrar		100.00	
Rent and care of office		68.49	
Samuel Usher, printing	$28.75		
Thomas Todd, printing	38.00	66.75	
Adams Express Co.		1,281.79	
John L. Sewall		109.53	
Mileage account		333.32	$2,814.15
Balance			1,960.74
			$4,774.89

Receipts.

Balance November 8, 1907, from S. B. Forbes		$1,960.74
Advertising	$1,478.20	
Advertising, Seminaries and Benevolent Societies	805.00	
Security Fund, interest	365.00	
Interest on daily balances	209.98	
Rebate on office rental	138.50	
Sale of Year-Books	596.79	
Withdrawn from Savings Bank	477.92	
State dues	33,835.35	37,906.74
		$39,867.48

Disbursements.

Account of Secretary:		
Salary	$8,181.66	
Clerk	1,208.25	
Rent and care of office	753.39	
Office furniture	74.56	
Typewriter	53.42	
Postage, travel, etc.	523.74	$10,795.02
Account of Registrar and Treasurer:		
Salary	$700.00	
Postage, etc.	25.08	725.08
Kansas City, Memphis & Birmingham R. R. Co. 4% 1934 $500 bond and interest		479.22
Federal Council	$308.36	
Brotherhood Committee	200.00	
Industrial Committee	107.00	
Ministerial Education Committee	21.75	
Committee of Fifteen	5.00	642.11

Account of Mileage:		
George A. Hood	$48.43	
Samuel B. Forbes	48 06	
Asher Anderson	73.27	
Joel S. Ives	71.71	
Alfred T. Perry	10.00	
Frank J. Goodwin	1.60	$253.07
Thomas Todd, printing		117.16
Year-Book Account:		
Postage	$84.87	
Express	3,679.16	
Fort Hill Press	15,934.73	19,698.76
		$32,710.42
Balance July 31, 1910		7,157.06
		$39,867.48

Copy of Auditor's Report.

I hereby certify that I have examined the books and accounts of Rev. Joel S. Ives, Treasurer of the National Council of the Congregational Churches of the United States, and have found the same to be correct, showing a balance in the treasury, July 31, 1910, of seven thousand one hundred and fifty-seven dollars and six cents ($7,157.06), and on the same date a balance of the Security Fund of three thousand five hundred dollars, invested in railroad bonds.

David N. Camp, *Auditor.*

Hartford, Conn., August 12, 1910.

REPORT OF PUBLISHING COMMITTEE.

The Publishing Committee are pleased to report that, so far as they have been able so to do, they have fulfilled the instructions of the National Council regarding the printing and publishing of the Year-Book for the years 1908, 1909, and 1910, and the Minutes of the National Council of Cleveland, Ohio, 1907.

The contracts which we made with the Fort Hill Press of Mr. Samuel Usher have been filled with great satisfaction. We could not ask that better work be done for the price, and are assured that no pains have been spared to present the best results of the printer's art to our constituency.

We have continued our arrangement with the Adams Express Company, for the simple reason that the service has been as satisfactory as could be expected. The distribution of the Minutes and Year-Books has been carried out under the care of Mr. Avery with exactness and dispatch.

That the Year-Book has become a welcome visitor to the homes of our ministers and clerks goes without saying. For its extensive summaries and other tables indicating the growth and strength of our fellowship, this annual compilation is a valuable addition to the statistical literature of the religious denominations of the Christian world. It is regarded by many who understand the enormous amount of work necessary to prepare it as the most complete of any church year-book published. To a number of informing tables, an index has been added which enables one almost at a glance to see and to find whatever the volume contains.

We appreciate the demand made for an earlier issue. It is impracticable to publish the Year-Book earlier than the last of June because the church clerks will not respond to the request that reports of local churches be sent to state secretaries on or before January 15. The appeal is made every year, and with the same result.

An attempt, encouraged by a number of state secretaries, was made by the editor in the last issue to revise the schedules of local churches with a view to balance the reports of the states in membership. Thirty-nine states were balanced with little or no difficulty. Several of these needed no revision at all. Had the totals of the previous year been correct, nine other states would have been added to the list. Five states were revised, and owing to the long and serious illness of the clerk, when it was presumed the work of revision was completed, it was found at the time of making up the summaries that no correct balances would be reached. It became necessary, therefore, to arrange and compile the summaries through a comparison of the totals given for the two years. The result does not affect in the least the reports of total membership. The changes made by the editor were in the columns of "received by letter" and "R.," and not in any other. These changes, in the vast majority of instances, were in small figures. Were church clerks more careful in their additions and subtractions, accuracy would be reached.

The next issue of the Year-Book will approximate accuracy more closely than ever. In general, the volume contains few errors, which is remarkable considering the very short time allowed for the preparation in detail of such an enormous amount of material for publication.

Your committee, having carefully considered the resolution of National Council at its session in Cleveland, 1907, concerning the publication of all addresses given at the joint session of the Council and societies, are inclined to report that, from the sentiment obtained, it appears rather impracticable, if, indeed, it might not be a waste of money for so great a work. It is the opinion of the committee that any such project should originate with the Council in some definite action it might take to that end. Experience leads us to believe that the price asked for such a volume would not be met either by churches or by ministers to an amount sufficient to defray the expense of publication, which would not be less than $12,000, and the burden would fall, consequently, on the treasury of the National Council.

Your committee would call attention to several communications which have been received from individuals and societies through their secretaries, in which the request has been made, varying in terms, but all of similar import, that the schedules of the Year-Book be re-arranged by omitting and adding columns for reporting the membership of the Congregational Brotherhood, and also, the beneficence of the churches to the several benevolent societies in particular. Your committee were pleased to answer that these communications would be referred to the National Council for action. We recommend that a special committee of seven, of which the Secretary and Registrar shall be members, be appointed to consider these communications.

Your committee would recommend, also, that authority be given to the Publishing Committee to contract for the printing and publishing of Year-Books for the years 1911, 1912, and 1913, and Council Minutes for the session of 1910.

Respectfully submitted,

THOMAS TODD, *Chairman.*

REPORT OF COMMITTEE ON CONGREGATIONAL BROTHERHOOD.

To the National Council of Congregational Churches:

Brethren, — Your committee appointed at the last session of the National Council to organize a National Congregational Brotherhood begs to make the following report:

Appointment and Authority.

The appointment of this committee grew out of a report made at one of the general sessions of the Council by Rev. Frank Dyer regarding the work and aims of a group of young men of Chicago, who had organized themselves for united effort in the cause of good government and aggressive Christianity. Through Mr. Dyer this organized body of young men petitioned the Council to give official recognition to their program by action authorizing the organization of a National Congregational Brotherhood. This action was duly taken and a committee of twenty-nine was appointed with full power to act.

Initial Work of the Committee.

The committee of twenty-nine began work at once, provided its own funds, and, after several conferences, called the First National Convention, which was held in Detroit in April, 1908, scarcely six months after the adjournment of the Council.

This convention was a notable success. It was almost a spontaneous expression in approval of the movement, bringing together as it did on short notice delegates, three hundred fifty of them, representing all parts of the United States from the Atlantic to the Pacific. The meeting in all of its sessions was characterized by a quiet enthusiasm and by an unwavering faith in brotherhood and the practical organization of it as a motive force in the church and the various agencies of the church.

A budget was authorized, providing five thousand dollars to carry forward the work for the following year, and officers were elected. The Executive Committee was authorized to establish headquarters in Chicago. Rev. Frank Dyer was made general secretary of the Brotherhood. Mr. Dyer still holds this office and has discharged its obligations with an energy and enthusiasm worthy of all praise.

The Second Convention.

The Second National Convention of the Brotherhood was held eighteen months later, in Minneapolis, partly as an independent convention and partly in fellowship with the American Board. This meeting of the Brotherhood brought together nearly seven hundred delegates from twenty-three states, among them many of the strongest and most virile men of Congregationalism. The convention was an extraordinary success from every point of view. The several union meetings called out audiences notable for size and enthusiasm. There were addresses of real power. But the convention itself was greater than any of its parts. There was intense interest in all the meetings, whether business, social, or devotional meetings. The spirit of consecration was all-pervasive, and the spirit of confidence and faith — showing itself in many ways — that the Brotherhood had a great work to do. A budget of ten thousand dollars for the year was provided without difficulty, and the Executive Committee was authorized to make the necessary enlargement of the office force. This was done at an early meeting by the election of Mr. Lloyd E. Harter as assistant general secretary. Mr. Harter's efficient services in the office have made it possible for Mr. Dyer to give nearly all of his time to the work of the Brotherhood in the field.

It was decided to hold the next national convention in Boston, October 10–20, 1910, in connection with the National Council, the Centenary Meeting of the American Board, and the annual meeting of the six other missionary societies.

Achievements and Aims.

The Brotherhood has been aggressively at work from the beginning of its official life. As the result of its activity, there are now more than four hundred local Brotherhoods and sixteen state Brotherhoods. This is the notable record of two and a half years.

The Brotherhood has maintained the *Brotherhood Era*, published monthly except in July and August. The *Era* met with immediate favor, is growing in influence, and is contributing much to the momentum of the Brotherhood movement.

The Brotherhood has literally brought into active partnership with some form of service, through the channel of the church, thousands of men who otherwise would have remained as they had been, latent forces in the church and in the community. It has organized and popularized for them new avenues of expression and activity.

The Congregational Brotherhood was among the last of the denominational Brotherhoods to be organized. Since organization it has been one of the most aggressive in the Brotherhood group. It was the only Brotherhood that was actively represented in the Laymen's Missionary Movement of the past year, and the only one that took part as a Brotherhood in the Missionary Congress in Chicago. By agreement entered into at Minneapolis, it was authorized to organize the campaign to secure, by the apportionment plan, two million dollars for the seven missionary societies. With the coöperation of these seven societies, a committee of one hundred laymen and a coöperating committee of one hundred pastors was appointed. Mr. Dyer and Mr. J. B. Sleman, Jr., were appointed secretaries of this committee, and under their direction the campaign has gone forward with great energy on systematic and comprehensive lines. This campaign has been of great educational importance, because it has made the church widely acquainted with business methods as applied to the support of its great benevolent agencies. It has also been a great unifying force and a potent and practical agency in developing the spirit of brotherhood.

The Brotherhood has applied the elective, or group, system to church activities. It has made it possible, by the number and variety of its appeals, and by the scope of its program, for men to select the work they choose to do, or the work they are fitted to do. It is establishing for the church the policy already well-established in educational institutions, namely, that of finding interests for the men. If the man in the church is not at work, it is more than likely that no one hath hired him, or no work hath called him. It means that he has not been interested. Whatever may be said of the man, this is partly the fault of the church. The Brotherhood believes that the church has a work for every man. It is the aim of the Brotherhood to assist the church in finding this work, a work that will call forth the interest, the energy, and the coöperation of the men.

This we believe is the most important development in the program of the Brotherhood, as far as it has been worked out. To give this policy universal or general application, we believe will create a new attitude of mind in the church and toward the church. It will also make the church, more than it is now, a public force and a dynamic center in the community life.

We believe that such a policy carried persistently forward will in time develop a new masculine consciousness in the church and contribute toward giving it real leadership in settling the complex social problems of the present day.

The General Policy.

The general policy of the Brotherhood, as announced at its beginning, has been consistently adhered to in all of its activities. The central principle of this policy is to give larger and more aggressive influence to the churches, to increase the efficiency of existing agencies by putting masculine energy into them; in short, to give new force and vitality and growing power to the existing program of the denomination. Its work at Minneapolis, and its work during the year, are a demonstration of the genuineness of its devotion to this policy. The whole movement has been inspired by the spirit of denominational altruism, of coöperation and brotherhood. It has been no part of its policy to dissipate the energies of the church by a self-centered interest in a new organization. The Brotherhood is an organization to promote efficiency in the existing agencies of the church, an organization to enlarge the field of church activity, an organization to unite the forces of Congregationalism for larger service among men, to contribute service wherever service is needed. The Brotherhood stands ready, not merely to serve men, but rather to help men everywhere to serve. It is "considered ideally, the federation of the Congregational manhood of the nation" for the development of brotherhood, for creating efficiency, and for the promotion of the spirit of righteousness. We firmly believe that the development of this policy will contribute to the practical efficiency of the church and to its growth as a real power in the manifold activities of men.

The Outlook.

The Congregational Brotherhood is the local and denominational expression of a world movement arising from the awakening of a new consciousness of human kinship. Unity, brotherhood, coöperation, identification of interests, are in a practical and tangible sense now, as never before, world ideas. They have taken possession of men engaged in business, in diplomacy, and in the various movements looking toward social and religious improvement as never before. They will advance along lines of practical realization with a constantly accelerating force and momentum. The Laymen's Missionary Movement, international congresses and conventions, international arbitration, world peace, and the growing sense of a family life among the nations, are not merely signs of progress, but proof that the current of progress is irresistibly moving toward universal brotherhood.

Of fundamental value in this movement, as far as it relates to the church, is the growing importance of standardizing Christianity, by emphasizing those elements in it universally unquestioned. There must be a highway of unity by which Christianity is to go to the ends of the earth. We must emphasize more the notes of universality; must emphasize more the warm, living, central heart of Christianity; must emphasize the essential brotherhood of all who have made His spirit their spirit. If Christianity is to be a world religion, a regenerating force among the nations, and the gospel of peace and fraternity and brotherhood for all men, it must be so because of an emphasis on the essential things, on the essential spirit of the Christ, and by the gradual elimination of the things that are non-essential and that make for disunion and narrowness. To assist in this great work, the Brotherhood offers itself. It believes in Christ — for the church, for the community, for the world, for every human need. It is composed chiefly of laymen who naturally would have a freer initiative in carrying forward such a program than would be possible for their brethren of the ministry. Inspired by His spirit of devotion, faith, and sympathy, the

Brotherhood hopes to assist in enlarging the power of the church, and of proving Him to be the real master of life for all men.

RECOMMENDATION.

It is recommended that this report be adopted and the committee discharged.

J. H. T. MAIN,
Chairman of the Committee of Twenty-Nine.

REPORT OF THE EVANGELISTIC COMMITTEE.

It is difficult to define evangelism. Definition, as the etymology of the word suggests, means setting limits, indicating where an idea leaves off. But evangelism hasn't any limits; it never comes to an end. It may manifest itself in a thousand and one ways, and employ a thousand and one methods. God fulfills himself in many ways. "The wind bloweth where it listeth . . . so is every one that is born of the Spirit." In every new awakening there are fresh manifestations of God, new unfoldings meeting the needs of the age.

Within the last half-decade we have had in our land a great moral awakening, a splendid ethical revival. The consciences of our people have been quickened and illumined; their sense of justice and brotherhood has been enlivened and deepened. Business and industry are more obedient to the Ten Commandments, and statecraft and society are more familiar with the Sermon on the Mount. The forward, industrial, political, and social movement of our day is at heart ethical. All of our social teachers, and many of our political leaders, are preachers of righteousness. The spirit of what we call insurgency is moral. This awakening has not simply been a protest against lawlessness and injustice; it has been a strong, persistent endeavor to bring the business, political, and social life of the nation into harmony with Christian ideals. In this awakening of social responsibility, and in this endeavor to reconstruct society on a more Christian basis, the Christian church of America has not been a passive observer. The General Assembly of the Presbyterian Church, at its meeting in June, at Atlantic City, affirmed that "Christianity has largely created the present demand for social and economic justice, and for a larger realization of human rights and duties. But for the presence of Christian ideals in the world, the consciousness of such problems would not exist. It is because of the leavening work of the gospel of Jesus Christ that men discern the moral issues involved in economic relations. Our social problems, then, exist by reason of the operation of the fundamental principles of Christianity, and the Christian church is, therefore, under an unmistakable obligation to contribute to their solution." The function of the church seems to be the furnishing of men and women of strong, sane, moral passion, who, with other earnest men and women, find their way into positions of organized leadership in this ethical reformation.

Many ardent leaders of this many-sided forward movement have been churchmen. In New York, Seth Low, an Episcopalian; in Chicago, Dr. Henry B. Favill, a Baptist; in Jersey City, Mark Fagan, a Roman Catholic; in Denver, Judge Lindsey, a Methodist (not to mention many others elsewhere), have been the makers and the movers of this moral renaissance. In our own church, the pen and tongue of Lyman Abbott, Washington Gladden, Graham Taylor, Josiah Strong, and a host of others have aided in this revival.

The last few years have witnessed a fuller sympathy and a deeper solicitude for the immigrant, and a more ardent desire to spiritually minister unto him. The Christian church of America realizes that " this is a field, white, already to harvest." The Young Men's Christian Association, under Prof. Edward Steiner's guidance, is preparing some of its more capable secretaries for this needy field. The Presbyterian Church plans establishing a Department of Immigration, somewhat similar to its successful Department of Labor, to meet this need. Our own national Home Missionary Society, this past spring and summer, sent the Rev. Dr. Moritz Eversz, the superintendent of its steadily increasing German work, to Germany, Austria, and Russia to acquaint the members of the Free German Church in those lands with American Congregationalism and to secure German-speaking pastors for our German Congregational churches. But we have only touched the fringe of this immense evangelistic opportunity.

Our churches are manifesting a keener interest in the City Problem. They feel that the Christianity that has to do with anybody has to do with everybody, and that the church that loses its hold on any class of people loses to that extent its hold on God. Solicitude for the least and the lowliest was Christ's meat and drink. His love and truth knew no preferences or exceptions. A report presented by the two conferences held under the auspices of the national Home Missionary Society bears witness to the fact that our church is anxious to minister in Christ's name to the poor and the submerged in our great cities.

Educational Evangelism emphasizes the fact that the Sunday-school is the greatest field in which to gather sheaves for God. By pastors' catechetical and child-nurture classes; by decision day, graduating exercises, and better lesson studies, and especially by paid directors of religious instruction in our churches, our church tries to glean in this field. The conversion of the young is the hope of the church. A great deal of our work is too late. Our chief concern should be the men and women of to-morrow, for the most valuable product of any age is the generation of men and women who succeed it.

Another field which is being evangelistically harvested is our colleges and universities. Interdenominational Christian organizations like the Young Men's Christian Association and Young Women's Christian Association and other undenominational student associations coöperate with the churches in the vicinity in enlisting the students in the task of wooing and winning other students to Christ. This makes it desirable that there be, in the vicinity of the colleges, strong churches with which the interdenominational and student organizations may coöperate. The State Conference of Illinois voted to establish such a church at Urbana, across the street from the campus of the State University, and to dedicate that church to the definite task of winning the students of that great school to Christ. The experiments now being made at the state universities of Minnesota, Wisconsin, and Michigan are extremely interesting and will lead to some valuable results.

Pastoral Evangelism — the pastors doing their own evangelistic work or aiding a brother pastor to harvest his field — is on the increase. Our ministers have a deeper and fuller appreciation of the imperial facts that God is a seeking and saving, a wooing and winning God, and that the perdition of a single soul entails upon God an irreparable loss, to avert which God exerts himself to the very uttermost. All our ministers are servants of men and lovers of their souls, and some of them are becoming expert fishers of men. The sins of men pain them, the unbelief of men grieves them, the indifference of men makes them to suffer. They would be all things unto all men to save some.

The Visitation System, by which prominent pastors of large city churches preached in a number of the smaller isolated churches, was not simply an occasion for the expression of fellowship, but for the exercise of evangelistic gifts. This method has been successful in the state of New York. The Exchange System, by which pastors carried on evangelistic work in other churches, is the Massachusetts method of practicing the holy art of angling for human souls. Other states have used modifications of these methods. A very large number of the state conferences have, as a standing committee, an evangelistic committee. Our National Brotherhood has, as one of its departments of work, an evangelistic committee whose task is to remind the men of our churches that they are their brother's keeper and that the man who has no religion to give away hasn't any worth keeping.

Some of the members of this committee aided in the successful Chapman-Alexander campaign in Boston, and other members of the committee have aided in the arrangements for a similar campaign in Chicago in October. Other members of the committee assisted in other series of evangelistic meetings. Members of your committee assisted in arranging dates for Gipsy Smith, Dr. Dawson, Dr. Ostrom, Mr. Stough, and other evangelists. State conferences and young people's conventions have been addressed, and many letters written, and some articles published in the interest of evangelism.

Your committee, in obedience to the suggestion of the National Council committee, coöperated with the national Home Missionary Society, and urged upon that society the establishment of a Department of Evangelism, but lack of funds and pressure of other work made that impossible. We recognize with gratitude that it is this and other homeland societies that really do the evangelistic work of our denomination. We believe that there is more of the evangelistic spirit and passion in our church, and that spirit is finding expression in more ways than ever before.

Your committee keenly regrets that it did not do more. Several things interfered with a more progressive and aggressive campaign. It is exceedingly difficult for a committee, whose members live so far apart and who, therefore, have so little opportunity for conference, to do effective work. We suggest that the next evangelistic committee be composed of men who live in and near the same locality, with sub-committees in distant localities. The National Council appointed and in a measure instructed the committee, but appropriated no money with which to carry out a comprehensive campaign. If the committee is "to promote evangelism among the Congregational churches of America," as the instructions state, it must not be left to make bricks without straw, as hitherto. The "Together" and other missionary and money-raising campaigns made the committee reluctant to inaugurate a canvass for funds with which to employ a needed field secretary. The organization of the National Brotherhood, and the task of financing it, added to our hesitancy. . We feared that another plea for money would be confusing and hinder the realization of the plans of the then debt-encumbered missionary societies.

Then, too, evangelism is interdenominational. The exceedingly well-organized and generously sustained Evangelistic Committee of the Presbyterian Church labors for all the churches. It controls the time and talent of the better and more successful evangelists, many of whom are not members of the Presbyterian church. The campaigns are local, and for a period of time enlist almost all the time and energy of ministers of all denominations. The Laymen's Evangelistic Council of Chicago and vicinity has upon its board of directors laymen and ministers of every evangelical denomination, and employs the Presbyterian committee group of evangelists to carry out its evangelistic campaign. It would not be possible nor perhaps desirable to create another such elaborate piece of evangelistic machinery.

Your committee suggests that the National Council instructs more definitely its Evangelistic Committee, that the committee may go to the state conferences with its endorsement. Evangelism is the great function of the church. The church primarily is an efficiency for the conversion of men. May our church regard saved souls as the finest of the treasure, and apostleship as the glory of Christianity.

William T. McElveen, *Chairman.*
E. I. Bosworth, Chester, Ohio.
Frank C. Smith, Chicago, Ill.
William H. Spence, Rutland, Vt.
John B. Sleman, Washington, D. C.
Frank Goodwin, Pawtucket, R. I.

REPORT OF THE COMMITTEE ON INDUSTRY.

As Christianity progresses through the second century of the modern industrial era, its churches are being subjected to a new and crucial test of their loyalty to the gospel of the Son of Man and of their capacity to adjust themselves to the changed conditions of human life. Their very hold on their own existence is thus being tested. For, to exist, the church, like every other living thing, must adjust itself to the changing conditions of existence. To fail to minister to more abundant life to men, under any and all conditions, is to put itself out of commission.

Modern industry is no longer an experiment, no longer a transition. It is a status, a state in which the life of mankind is fixed as far ahead as any of us can see. It claims an era all its own. No other era is marked more distinctively than this. Its characteristics are now radically different, strangely disconnected with the more remote past, and still more mysteriously determinative of the future, into the unknown and unimagined possibilities of which it is driving us at a pace set by the weird motive powers of modern times.

The whole world recognizes this industrial age as its own. The last of the hermit nations has just surrendered to its sway. The Crusades did not break up the medievalism of the nations more than the modern industrial migrations are breaking down exclusively national boundary lines, and combining the peoples of the earth into great international coöperating communities. Country people are still pouring into industrial city centers. The cities are as surely urbanizing the conditions of country life and labor. Even the "agrarians" are becoming "industrials." Industrial conditions and relations fairly constitute the conscious life. They almost wholly absorb its energy. They largely determine the character and destiny of immense and rapidly increasing majorities of the race.

Is the age of industry as truly an age of the church? Can it be, unless the church recognizes it to be its own age, and is recognized as belonging to it? Does not this recognition of the church by an industrial people as something indispensably their own, depend upon the church's dealing in the terms and with the conditions under which the present people are living their lives and earning their livings? Must not the ways of livelihood become less obstructive to and more identified with the " way of life? " Can the churches fall short of interpreting the gospel in terms of industrial relationships and economic values without failing to be understood or appreciated by the people of an industrial age?

The sins of the age are in larger part industrial and commercial. Should not salvation be as directly applied to commerce and industry? The fratricidal strifes of the age, and even its international wars, are industrial and economic struggles for commercial advantage. Has the church no gospel of industrial peace to offer? The very diseases and death rates of the age are occupational and due to industrial causes. Are there no leaves from the tree of life for the healing of the nations? The personal and class injustices are almost wholly industrial. Has Christianity lost its Amos-like prophets? The political corruptions which shame and menace the state of William Penn and Abraham Lincoln are — as everywhere else — due to commercial corruption. The very vices which debauch our youth and sell our maidens are artificially increased, perpetuated, and protected by being commercialized for the profit that is to be made off the loss of souls. Is there no arm to save, stretched out far enough to prevent the loss of the many as the prey of the few?

The legislation of the age is industrial. Has the gospel no law for the church to apply to protect life and limb in the peaceful pursuits of labor, to prevent the exploitation of childhood's right to play and learn, to limit the hours and conditions of women's work for the sake of girlhood, wifehood, and motherhood? Have the dead and disabled soldiers in our vast armies of industry and navies of commerce no claims upon the church to induce or compel the industries by which they lose life and livelihood to recognize them as the " pensioners of peace? " The captaincy of the age and its greatest achievements are industrial, attracting men and women of the choicest powers and capacities. Do they not need the incentive and restraints of the gospel and the claims of the church upon their social service for the community? The brotherhoods of the age are more and more based upon the bond of the community of industrial interests. Can the church brotherhoods be brotherly without taking fraternal part with the great industrial brotherhoods in settling the most crucial questions of the times?

To this challenge of the new times the church is surely if slowly responding. Abroad, the awaking within the church to its industrial duty and opportunity, although it long preceded the awakening of conscience here at home, was all too late to stem the tide of the working people's thought, feeling, and action,which has so long been away from churchly affiliations and influence. Neither the conservative court preacher of Germany nor the minister who became a leader of the social democrats have very perceptibly stayed the flow of that tide in Germany. The Roman Catholic hierarchy presented a more formidable front, yet retarded but little that national movement of the German working people by their church labor unions. In England, despite the direct agencies of the Established Church, and the many political and civic affiliations of the Free Churches with the trade unionists, "the bulk of the regular wage-earning class" is reported by Charles Booth and Dr. Mudie-Smith, in their careful analysis of the population of London, to stand "untouched, apart from all forms of religion," and "while atheism is rare, secularism not powerful, and disbelief is small, the sense of detachment is great."

The Scottish Christian Social Union was established in 1901 in connection with the Presbyterian churches of Scotland, "to claim for the Christian law the ultimate authority to rule social practice, to affirm the social mission of the church, and make practical suggestions as to how that mission may best be fulfilled; to investigate social and economic facts and study how to apply to them the truths and principles of Christainity and the problems arising therefrom; and to take action as occasion arises for the furtherance of specific reforms."

The National Free Church Council in 1905 appointed a standing committee on social questions, the object of which is to affirm the social redemptive mission of the Evangelical Free Churches of England, and to make practical suggestions as to how that mission can best be fulfilled."

In this country, although the chasm between organized labor and religion is not nearly so deep or wide, yet, like every other tendency in American public life, the breach may develop far more rapidly. The overtures the churches are now making may be therefore somewhat in advance of the ruder awaking which might have awaited them had they been delayed much longer.

The American Episcopal Church led the way, twenty-three years ago, by founding the Church Association for the Advancement of Labor in 1887, and also by introducing the Christian Social Union, which had been founded at Oxford in 1889. The movement thus privately initiated within the church has long since become the recognized function of its ecclesiastical organization. The Lambeth Encyclical of 1908 recommended that a committee for organization for social service should be a part of the equipment and work of every diocese, and, as far as possible, of every parish. Several diocesan commissions on social service are effectively at work, and meet in joint conference annually. At the General Convention held this month in Cincinnati, its Commission on the Relations of Capital and Labor joins these diocesan commissions in holding a social service mass meeting for conference on the social and civic conditions of the country.

The Methodist Episcopal Church began to be stirred by memorials to the General Conference from its constituent conferences. The first of these came from the New York East Conference in 1892, praying the General Conference to take some pronounced stand upon current social questions. Other memorials asked for the establishment of a department of the church and labor by the Board of Home Missions. Another requested that a special secretary of immigration be appointed. In response to these appeals the General Conference of 1908 issued the declaration of principles which the Federal Council of the Churches of Christ in America afterward adopted. The Methodist Federation for Social Service was also officially recognized and charged to report its findings to the conference.

The Methodist Church, South, through the aggressive and effective leaderships of its Woman's Home Missionary Society, has taken advanced social action in agitating against child labor, in extending friendly help to immigrants, in preventing the exploitation of women and girls, and in establishing social settlements in twelve cities.

The Presbyterian Church has developed its industrial policy far beyond the function of its General Assembly's Committee on Social Problems and the declarations of its ecclesiastical bodies into the fields of social action. Its Department of the Church and Labor, the first to be established, in 1903, was given an equal status with its home and foreign missionary work. Under the leadership of a man who is both a trade unionist and a minister, the movement to appoint fraternal delegates to labor organizations has been successfully initiated, and much has been done to interpret the church and industrial organizations to each other.

The Social Service Commission of the Northern Baptist Churches has prepared a course of social reading for ministers and workers, to run "through a social service year." It has also published the studies of the country town and a city program. This educational work of its editorial committee is effectively promoting the interest and organization of these churches for work in the social field.

The coöperative union of the Protestant churches in their Federal Council has been signalized by nothing more significant than the declaration of Christian principles relating to modern industry and by the report of the special committee appointed to investigate and report the industrial situation at South Bethlehem, Pa. This fearless yet fraternal forth-showing of the conditions which led nine thousand steel workers to strike for one day's rest in seven, a living wage for every worker, and a shorter working day, set a type of what the United Churches of Christ may do to emphasize and realize what there is in common between industry and religion. This only representative body of united Protestantism in America has earned its right to represent the churches of its constituency in interdenominational attitude and action.

Congregationalism, like Christianity itself, identified its social ideals with religious life and action long before and far more than its adherents ever expressed them in literature or in institutions. Its men and women have been its social forces. By their lives and relationships they held aloft the ideals and generated power which have wrought themselves into the very warp and woof of American institutions. Truly it has been said of them, "In pursuit of religious freedom, they established civil liberty. Meaning only to found a church, they gave birth to a nation; and in settling a town in Connecticut, they cemented an empire." Their primitive stand for the freedom of faith led them to lead the anti-slavery movement and to follow it with the establishment of the American Missionary Association's expertly specialized agencies for the educational and industrial redemption of the subject races they helped to emancipate. The reformatory movements in the American body politic cannot be accounted for without recognizing the large part which Congregational colleges and seminaries have borne in them all. The first courses in social ethics and social economics to be introduced to the academic curriculum were initiated at these Congregational centers of learning. To reformatory literature the churches, schools, scholars, and statesmen of the Congregational order have contributed periodicals, books, laws, state documents, and names of authors and initiators than which no others are more illustrious. In the adjustment of church life and work to the changed social conditions in city centers, Congregationalists were foremost in giving the initiative. In appointing a standing committee on the relation of the church to industry, the National Council in 1891 was the second of the American denominations to prepare for action, being preceded, however, by the Protestant Episcopal Church four years. This action was taken at the suggestion of the standing committee of the Massachusetts General Association which already had a standing committee on labor organizations. The following state conferences have followed its example in appointing committees on industry: Colorado, Connecticut, Florida, Illinois, Iowa, Kansas, Maine, Massachusetts, Missouri, Rhode Island, Washington, and Wisconsin. The social attitude and organization of Congregationalists on the home fields have been carried further on and out through the world-work of the American Board, by which a new social consciousness, vision, and achievement are being born among many peoples of the earth.

With a history of such initiative and accomplishment in the sphere of educational, civic, political, reformatory, and constructive action, the opportunity to lead in the application of our common Christianity to American industrial conditions and relationships certainly was within reach of our Congregational churches. How far we still are from either seizing or even seeing this opportunity as a denomination will be apparent to the Council upon the recital of its Industrial Committee's experience during the last three years.

The National Council's Industrial Committee was appointed at the last session in Cleveland, October, 1907, for its third term of service. The only change in the personnel of the committee as then constituted has been in the substitution of the Rev. Charles S. Macfarland for Edgar E. Clark, who declined to serve on account of the pressure of his work on the Interstate Commerce Commission. In commissioning it, the Council voted to "approve the recommendations of the Industrial Committee that an industrial secretary be appointed and that the necessary steps, appointee, support, and so forth, be left to the Executive Committee of the Congregational Home Missionary Society, in communication with the Provisional Committee of the National Council. In accordance with this action, the proposition was submitted to the directors of the Congregational Home Missionary Society held in connection with the conference on home missions at Chicago Theological Seminary in January, 1908, to take immediate action in carrying out the Council's recommendation, by appointing a committee of five to develop the work until an executive secretary could be provided. Upon receipt of the information that the Home Missionary Board had decided to refer the consideration of the matter to the annual meeting of the society in May, your chairman wrote the president of the Home Missionary Society as follows:

"The initiative is thus clearly left with your society. The Provisional Committee of the Council seems to have been regarded only as advisory to the body to which you should report your action. The Industrial Committee must therefore abide by your final decision before it can take any initiative. The delay in your actions costs it three months of incertitude as to the relationship of its work to the Home Missionary Society and in regard to the appointment and support of an executive officer."

At the annual meeting of the Home Missionary Society at Pittsfield, Mass., in May, 1908, the following action was taken:

"*Whereas*, acting on the suggestion of the National Council, the Industrial Committee of that body has requested the Congregational Home Missionary Society to establish a department of Industrial Relations; and

"*Whereas*, there rests upon our generation the tremendous responsibility of the old social problems, grown more acute, and of new problems born of new conditions — problems which can only be solved by the application of the gospel of Jesus Christ;

"*Resolved*, that it is the sense of this meeting that such a department ought to find a place on the program of the Congregational Home Missionary Society; and they earnestly request the board of directors to give the subject their immediate and earnest attention and to take such measures as to them may seem expedient for its creation and sustentation.

"It is further the judgment of the society that the great work of the approach of the church to the industrial problems should be undertaken coöperatively by the different churches and that the department be requested to seek to attain such coöperative effort in the prosecution of its great task."

The directors of the Home Missionary Society, in a session following this action, appointed a committee to lead in the establishment of such a department and to digest the matter for presentation at the January meeting of the board. In January, 1909, the board, after full discussion of the Industrial Relations Department, "felt it to be an utter impossibility under present conditions to contemplate the engagement of an executive secretary." They, however, authorized the Executive Committee to spend one thousand dollars at its discretion, for the year beginning February 1, in furtherance of the work of the department. Meanwhile the six members of the Council's Committee on Industry, and seven additional members chosen by the Home Missionary Society's Executive Committee, were appointed to constitute and manage the Department of Industrial Relations. On March 2, however, the Executive Committee of the society took final action to this effect:

"That the financial outlook for our society is not such as to warrant even the expenditure of the one thousand dollars authorized by the board, and therefore that the gentlemen named by our society as members of its Industrial Relations Department be requested to act with the Council's committee in the whole matter intrusted to that committee, it being understood that our society assumes no expense."

Thus ended the negotiations with the Home Missionary Society, and also half the term for which your present Industrial Committee was appointed. It should be understood, however, that the officers of the Home Missionary Society expressed the most cordial personal interest in the establishment of this new department for their work, and reluctantly rescinded their action, because of the administrative expense which it involved.

Your committee then reverted to the Provisional Committee of the National Council, inquiring whether it could appropriate from nine hundred dollars to twelve hundred dollars to secure a secretary, since it had been found impossible to secure executive service from the busy men constituting the committee. The Provisional Committee by vote declined to comply with this request, both on account of the lack of funds to appropriate for such a purpose, and on account of setting the precedent which other committees of the Council would demand to have followed.

These facts are recited without any intention of questioning the validity of the arguments for them, or much less casting any reflection upon the officials who were reluctantly forced to take such action. But their recital should raise the question whether every resolution before this Council involving expense in carrying it out should not first be referred to the Finance Committee before final action is taken. It should raise the further question whether, when important work for the churches is intrusted to men already busy in its service, the precedent should not be established to furnish them with funds sufficient to make it at least possible to fulfill the purpose of their appointment.

The time has now come for action, if the Congregational churches are to be recognized as having assumed any attitude whatever toward these vital issues of our time, upon which all the great fellowships of American churches have taken their position and have gone to work. It is time that we take up or give up the function for which this committee was created.

Action is now imperatively required to fulfill the fourfold obligation of our churches to the industrial conditions and relationships of American life, —

To make a representative declaration of principles, such as the National Council only can declare for all the churches, and such as the state associations may supplement for their own constituencies;

To coöperate with all the other fellowships of Christian churches for interdenominational action when occasion calls upon them to present a united front to any industrial situation; — a unity such as the Federal Council of the Churches of Christ in America only can represent, and such as will prevent duplication and overlapping in printed or spoken presentations, which would be sure to confuse those addressed and therefore weaken the attitude and influence of each denomination.

To organize a committee on industry in every state and bring such committee into active coöperation with the National Council's Industrial Committee;

To provide some executive agency of the churches for promoting their study and effort to improve the local conditions and relationships in industry, such as the Congregational Brotherhood of America may best undertake to establish and maintain.

Your committee therefore recommend:

(1) That the Congregational churches of America represented in this National Council adopt and declare as a basis for their own attitude and action the declaration reported by the Committee on the Church and Modern Industry, to the Federal Council of the Churches of Christ in America, and unanimously adopted by it at Philadelphia, December 2–8, 1908:

Declaration of Principles.

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand —

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

For the abolition of child labor.

For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For the release from employment one day in seven, — on the Christian Sabbath whenever possible.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For the suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.

(2) That this Council, through its Committee on Industry, enters into close and active coöperation with the Federal Council of the Churches of Christ in America, through its Committee on the Church and Modern Industry; and urges all Congregational national societies, state conferences, and local churches thus to coöperate with this body representing all Protestant denominations, in all matters requiring interdenominational expression or action, in order that the churches shall present a united front to organized employees and employers, and to state legislatures in any situation requiring the declaration of Christian principles or coöperative effort; also that the Industrial Committee of the National Council be authorized to coöperate with the Federal Council's Com-

mittee on Literature, at the cost not to exceed one hundred dollars a year, in issuing a press bulletin to daily and weekly trade, labor, and other papers, for the purpose of presenting to their readers and the public the Christian ideals, standards, and spirit applicable to industrial conditions and relations.

(3) That each state conference which has not yet appointed a committee on industry is hereby urged to do so, and that the Industrial Committee of the National Council is hereby instructed to promote the appointment and efficiency of such committees and their coöperation with itself and each other in these ways, namely, by declaring the attitude of the churches of their respective constituents; by making denominational and interdenominational action effective, and by promoting the fellowship of the churches and ministers with organizations of employers and employees, and by the observance of Labor Sunday.

(4) That the Congregational Brotherhood of America, in its national and local organizations, be requested to assume the function of executive agencies for the churches, in order to promote the study and knowledge of local industrial conditions and relations, to enlist them and their memberships in practical efforts for the improvement of these living and working conditions, in accordance with the Christian principles the declaration of which we have made jointly with the United Churches of Christ in America.

In the appointment of an industrial secretary and such other means as may be employed for the effective exercise of this executive function, the Brotherhood is hereby assured of the endorsement and coöperation of the churches participating in this action of their National Council.

(5) That the Committee on Industry shall consist of nine members.

GRAHAM TAYLOR, *Chairman*,
CHARLES A. JONES,
JAMES LOGAN,
CHARLES S. MACFARLAND,
WALLACE M. SHORT,
VAN A. WALLIN,
FRANK N. WHITE,
The National Council Committee on Industry.

REPORT OF COMMITTEE ON INCORPORATION.

To the National Council of the Congregational Churches of the United States:

The special Committee on Incorporation appointed at the Cleveland Council submits the following report:

The National Council at its Cleveland meeting voted that "there should be a corporate body, subject to the direction of the Council, which can hold property for its purposes and for the purposes of the denomination at large, and possibly act in cases where Congregational property is in danger of being diverted from legitimate or originally intended uses"; and appointed Simeon E. Baldwin, Charles E. Mitchell, Verrenice Munger, Rev. Joel S. Ives, and Rev. Asher Anderson a committee which should, "in connection with and subject to the approval of the Provisional Committee, procure the incorporation of such a body, and report to the next National Council."

It will be recollected that this action was deemed expedient in view of the fact that the name of a corporation of a somewhat similar kind, "The Trustees of the National Council of the Congregational Churches of the United States," which had been specially chartered by the state of Connecticut in 1885,had been changed in 1907 to "The Congregational Board of Ministerial Relief."

Your committee accordingly prepared the draft of an appropriate charter, for presentation to the General Assembly of Connecticut at its session in 1909, which draft was approved by the Provisional Committee; and in connection with that committee appeared before the Assembly and procured the enactment of the charter as so drawn.

It reads as follows:

Incorporating the Corporation for the National Council of the Congregational Churches of the United States.

Resolved by this Assembly: Section 1. That Charles A. Hopkins, Thomas C. McMillan, Charles L. Kloss, Dan F. Bradley, Charles L. Noyes, Francis L. Hayes, William H. Day, Charles W. Osgood, Alexander Lewis, Asher Anderson, Joel S.

Ives, and such other persons as may be associated with them, and their successors, are hereby constituted a body politic and corporate, by the name of The Corporation for the National Council of the Congregational Churches of the United States.

SECT. 2. The object of said corporation is to do and promote charitable and Christian work for the advancement of the general interests and purposes of the Congregational churches of this country, and to receive, hold, and administer, in trust or otherwise, funds and property for the uses of said National Council, or of churches of the Congregational order, or of any particular church of said order, and all in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the functions of said council; and said corporation may coöperate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or churches at the time affiliated with said order.

SECT. 3. Said corporation may acquire by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purposes of its creation, and may make any contracts for promoting its objects and purposes not inconsistent with law.

SECT. 4. Said council, or its successor as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said corporation, and said corporation shall at all times be subject to its direction and control; and said National Council or such successor thereof may, from time to time, determine who shall be members of said corporation, provide for filling vacancies in their number, and appoint and remove members thereof. Said corporation may hold its meetings, from time to time, in any part of the United States, agreeably to such rules and regulations.

SECT. 5. The persons named in the first section of this resolution shall be the corporators under this charter until said National Council, or any body succeeding to its functions, shall otherwise order, and between the meetings of said council, or of its successor, they or their successors may fill any vacancies occurring in their own number unless or until said council, or such successor, shall otherwise order.

SECT. 6. This resolution shall not be operative unless the same shall be approved by said National Council at a regular meeting thereof, due notice of which acceptance shall be filed with the secretary of the state.

Approved, April 21, 1909.

It will be observed that this charter does not incorporate the National Council, but a corporation for the uses of the National Council.

It will now be necessary, to secure the benefit of the desired incorporation, for the Council to take the action contemplated in Section 6 of the Act. For this purpose your committee have drawn the accompanying votes, and recommend their adoption.

All of which is respectfully submitted.

SIMEON E. BALDWIN,
CHARLES E. MITCHELL,
VERRENICE MUNGER,
JOEL S. IVES,
ASHER ANDERSON,
Committee.

NEW HAVEN, March 8, 1910.

"*Whereas*, it was one of the designated purposes of this meeting of the National Council of the Congregational Churches of the United States to consider and act upon the report of the special committee appointed at its meeting in 1907 to procure the incorporation of a corporation for the uses of this National Council, and such report with an accompanying charter from the State of Connecticut is now before the National Council for consideration;

"*Voted*, that said report is approved, and said charter, being a Resolution of the General Assembly of the State of Connecticut, entitled as 'Incorporating The Corporation for the National Council of the Congregational Churches of the United States,' and approved by the governor of Connecticut on April 21, 1909, is also approved and accepted by the National Council of the Congregational Churches of the United States;

"*Voted*, that a due notice of this action and a copy of these votes be filed, as soon as may be, by the Secretary of this National Council with the Secretary of Connecticut."

REPORT OF THE COMMISSION OF FIFTEEN ON THE RELATION OF THE NATIONAL COUNCIL TO THE BENEVOLENT SOCIETIES.

The Commission of Fifteen, appointed to consider the relation of the National Council to the benevolent societies, have held two sessions, both in the city of Boston, — January 21, 1910, and September 2, 1910. There has also been extensive correspondence between the several members of the commission, and as a result of our deliberation, we respectfully submit the following report.

The action of the National Council at Cleveland, Ohio, in October, 1907, in adopting the report of the Committee on Polity, was inclusive of the eleventh recommendation of that committee, which was as follows:

"XI. That the administration of the benevolent interests of our churches be directed by the representatives of the churches in national organization, and that this Council appoint a commission of fifteen, including a representative from each of our benevolent societies, who shall report at its next regular meeting such an adjustment of these societies to the body of the churches represented in this Council as shall secure such direction, care being taken to safeguard existing constitutional provisions of these societies and the present membership of their boards of control, but also to lodge, hereafter, the creation and continuance of these administrative boards in the suffrage of the representatives of the churches." (See National Council Minutes, page 346.)

The Council subsequently adopted the following resolution:

"That this Council appoint a commission of fifteen, including a representation from each of our benevolent societies, who shall report at its next regular meeting, to consider the wisdom and possibility of the administration of the benevolent interests of our churches through representatives chosen in the national organization, care being taken to safeguard existing constitutional provisions of these societies, and the present membership of their boards of control." (See National Council Minutes, page 413.)

The latter resolution gives discretionary powers to the commission which were not expressed in the recommendation of the Committee on Polity, as adopted by the Council, and the commission felt some doubt as to the wish of the Council, whether it desired us to outline and report a program to put into effect the provisions of the recommendation, or to carefully consider the wisdom and practicability of such action. The commission felt constrained to abide by the record of the Council, and have therefore interpreted their charter as vesting them with a generous liberty in the expression of their judgment.

At the same time the commission recognize the full significance of the intent of the eleventh recommendation of the Committee on Polity as adopted by the Council. We also recognize the large and growing sentiment within the denomination in favor of the direction and control of our benevolent societies by the churches represented in National Council. We have carefully and conscientiously considered the reasons urged for and against the direct control of our missionary interests, and such legal and practical obstacles have been presented to our consideration as to cause us to hesitate to recommend, without further discussion and expression of judgment by the Council, such radical changes as are involved in the eleventh recommendation of the Committee on Polity.

Should this Council make effective the recommendation under consideration, it would then devolve upon the benevolent societies either to approve or reject its action. It is our judgment that this lays upon the several benevolent societies an unfair responsibility, and that before submitting the questions involved for their consideration the Council should first carefully consider and determine its own program.

Certain fundamental questions have been widely discussed in our state and local bodies and by our religious press, but have not been deliberately considered by the Council. The time has come, in the opinion of your commission, when these questions should be carefully weighed by the Council and its judgment upon them given free expression. This seems to us of first and large importance, and we therefore submit for your consideration certain questions involving, upon the one hand, the function and powers of the Council, and, on the other hand, the highest efficiency in the administration of our missionary activities and the representative character of their control. They are the following, and upon them we ask the deliberative voice and determinative vote of the Council:

I. Should the function of the Council be so enlarged as to include administrative powers?

II. Should the Council provide for annual instead of triennial sessions?

III. Should the Council request the several benevolent societies so to amend their constitutions as to constitute the delegates to the Council the electorate of the several societies, provided, however, that such electorate may be increased by the addition of members at large, and that the several societies shall in other respects remain as at present constituted?

IV. Should the Council provide for the traveling expenses of its delegates?

V. Should the Council provide for an equal representation of laymen with clergymen?

Your commission have carefully considered all of the questions here stated, and have been unable to reach a common judgment upon them. There is a considerable sentiment within the commission for an affirmative answer to all of them. Others of the commission, however, doubt the wisdom of extending the function of the Council, and believe that there are serious obstacles in the way of the direct control of the benevolent societies by the Council. This divergence of judgment within the commission emphasizes the importance of deliberate consideration by the Council itself of these fundamental questions. The commission clearly recognizes the trend of judgment within the denomination towards the larger democratization of our denominational life and work, but we are of one mind in the conviction that the determination of an important and radical change in the administration of our missionary interests rests primarily upon the larger and more fundamental question of our denominational program, and we therefore present these questions for your careful consideration.

(Signed) John P. Sanderson.
Samuel B. Capen.
Lucien C. Warner.
Charles H. Mills.
John De Peu.
Charles H. Rutan.
William R. Campbell.
Lucius O. Baird.
Jean F. Loba.
Dan F. Bradley.
Stephen A. Norton.

REPORT OF COMMITTEE ON CALVIN CENTENARY.

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES:

Fathers and Brethren, — At the meeting of the National Council held in Cleveland, Ohio, in 1907, a committee of three was appointed to coöperate in suitable fashion in the celebration of the four hundredth anniversary of the birth of John Calvin, on July 10, 1909. Of the committee then appointed, one, our honored Prof. Hugh M. Scott, of Chicago, was removed by sudden and accidental death before the date of the anniversary, but fortunately not before the benefit of his counsels could be enjoyed and his coöperation secured in the work of the committee. An address was prepared, along lines approved by him, by the two remaining members of the committee, Prof. Arthur C. McGiffert, of New York, and the undersigned, expressing the spiritual indebtedness of the founders from whom we, as Congregationalists, trace our origins, to the Genevan reformer, and our cordial and fraternal greetings to the Genevan Church, under the auspices of which the commemorative celebration was conducted.

Imperative duties having detained Professor McGiffert on this side of the Atlantic, the undersigned was the only member of the committee able to be present at the celebration, which took place in Geneva on July 2, 3, and 4, 1909. It was in every way a most noteworthy gathering, uniting representatives of many lands and languages in tribute to a common spiritual heritage. It met in no blind spirit of hero worship. The fact was clearly recognized that in many ways the representatives of Calvinistic descent had departed widely from the reformer's interpretations of religious truth and political method. But their profound indebtedness to the reformer in the development of Christian thought and civil liberty was gratefully recognized and fittingly commemorated.

The reception of the representative of the Congregational churches by the authorities of the Genevan Church was most cordial. The address, suitably engrossed, was presented and accepted in a spirit of fraternal good-will and regard; and the participation of the Congregational churches of the United States in the celebration viewed with evident satisfaction. All possible was done to show that their representative was welcome. Undoubtedly the celebration has contributed to an increase in the sense of Christian unity among the forces of Protestantism which trace their spiritual descent from the Reformation as interpreted by the genius of John Calvin.

In connection with the celebration, on July 6, 1909, the cornerstone was laid in Geneva of a worthy monument to the reformer and, even more, to the cause in which he was preeminently a leader. It has been given a commanding site, and has been planned on lines of broad inclusiveness. Beside the figure of the Genevan reformer, and of associates and followers like John Knox and William the Silent, it is proposed to place that of a representative of American Christianity. The people of Geneva have given most generously to the work. Even the Protestants of Hungary have aided largely in the effort. But American contributions, though not wholly wanting, have been, as yet, very small in their total amount. Patriotic regard for the services of the Calvinistic movement to American liberty, no less than filial honor to one whose thought did so much to mold the religious ideals of our spiritual ancestry, make this insignificant participation in this worthy enterprise unseemly. Your subscriber would bespeak a generous assistance in this work.

Respectfully submitted,
WILLISTON WALKER, *Chairman.*

REPORT OF THE COMMITTEE ON CHURCH PROPERTY, MADE TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, OCTOBER, 1910.

One meeting of the committee has been held in New York City, with all members present except one.

Through local correspondents of the Congregational Church Building Society, under the direction of Dr. Charles H. Richards, a member of this committee, a partial enumeration of unused church properties in twenty-three states has been secured. About one hundred separate properties have been reported; and through further correspondence with officers of State Conferences the committee will continue to urge the sale of such properties and the use of proceeds for Congregational work in the respective states.

The chairman of the committee has been in correspondence with theological seminaries, officers of State Conferences, and prominent attorneys in different states. Our printed committee reports have been sent into all the states, and special attention called to the committee's recommendations as adopted by the National Council.

Since the Council meeting of 1907, sixteen State Conferences have been incorporated, and eight more are in process of incorporation. In most of these cases the state Home Missionary Society has been, or will soon be, merged with the State Conference. In several states there have been sales of unused church properties, and the proceeds are held by the State Conference, to be used for home missionary or church building aid.

In several states, churches which are still holding regular services have transferred the legal titles of their properties in trust to the incorporated State Conference. The State Conferences are thus beginning to render a real service to the churches by thus acting as trustees for individual churches as well as for the general interests of all the churches in the state.

In some of the older New England states the state Home

Missionary Society has for many years thus acted as trustee of endowment funds for individual churches and for general home missionary work within the state. The most conspicuous example is Connecticut, which now holds in trust for twenty-two churches thirty-nine separate special trust funds, amounting to $83,607, and also has $225,436 in other trust funds. The Maine Home Missionary Society holds twenty funds, amounting to $21,964, and has a total endowment of $76,304. These are in process of transfer to the newly incorporated State Conference with which the state Missionary Society has recently been merged.

There have been in some states new laws to facilitate the merging of churches and the transfer of property from individual churches to State Conferences. In other states such legislation will probably be secured at approaching sessions of state legislatures.

In Ohio the Church Property Committee of the State Conference has voted to ask the coöperation of Baptists and Disciples and other church bodies whose polity is similar to ours, in securing desired amendments to Ohio laws with reference to church property.

Several states employ attorneys to give legal advice in church property matters, or have as members of their state executive committees attorneys who advise in all legal matters.

In some states, notably Colorado and Kansas, titles to home missionary church properties are taken by the state body as trustee for the local church.

In many states the local churches have so emphasized their own independence of one another and of any state or national control, that it requires a long process of education to awaken a sense of the importance of protecting church property for denominational uses. There is still a feeling on the part of some most intelligent and loyal Congregational leaders that the occasional loss to the denomination of some church property is not too large a price to pay for the distinct advantages of independence. But in most cases the suggestions of the committee as to closer organization and more centralized control and protection of Congregational church property have been welcomed, and beginnings have been made in securing these results. We believe a thorough plan to save all church property to the denomination would materially assist in the raising of funds for current missionary needs.

One reason for our slow progress has been that our state officers are burdened with the raising of money and the wise distribution of home missionary aid; and have not yet given any large degree of attention to these property matters. In Ohio, a Church Property Committee, composed of three business men living in somewhat widely separated parts of the state, conducts its work by frequent correspondence and occasional meetings, and with the active coöperation of an attorney who serves for a small annual retainer. The valuable property of the Bohemian Mission Board of Cleveland, after necessary legal proceedings in court, has been legally transferred in trust to the State Conference. Two active churches in Cincinnati have made the State Conference the trustee of their property. Two churches in Cleveland, whose proposed merger failed of completion, made the State Conference their trustee for five years, pending the fulfillment of certain agreed conditions. Ohio has eight trust funds, amounting to $2,780. The Ohio committee, through its attorney, employed local counsel in Cincinnati to retain in the denomination, if possible, the Vine Street Church property, worth some $80,000, which is held by an organization still calling itself the Vine Street Congregational Church, but which for some years has been entirely out of connection and sympathy with any Congregational or other church organization. The expense of this litigation was met from the legal fund of the State Conference, but the court decision was against us, following Ohio precedents in earlier cases involving Congregational church polity.

The New York Home Missionary Society within the past five years has taken over property valued at about $30,000, upon which there were incumbrances of about $17,000. The net proceeds have been expended in the state home missionary work or reinvested in other church property.

One vacant church in Connecticut is owned by individuals and kept up as a feature of the landscape.

All of our theological seminaries, with two exceptions, give some definite instruction in legal and business matters, either through lectures by their own professors or special lectures from business men and attorneys.

At Hartford Seminary this year the "Carew Course" is given by a professor in Michigan University, upon the legal side of certain church problems; and classes are taken to a lawyer's office for instruction in legal matters.

At Bangor and Pacific, the legal and business side of church life is given attention in regular lectures on pastoral theology and church administration.

In Oberlin, "No one can graduate now from the seminary without having had instruction in the legal status of ministers and churches; an introduction to business law; the law of contract; the statutes of frauds and limitations; selected statutes on important moral and religious affairs; church administration, legal and financial; modes of church property holding; ways and means of church support; thorough discussion of all methods of church finance and the application of business principles and system to the work of the church as an enterprise. To a considerable extent, the 'Case System' of handling these subjects is followed as in the modern law school, and the work is supplemented so far as possible by the actual clinic plan, the professor in charge being closely in touch with the outside work of the students. To quite an extent this latter relation is continued by correspondence even after the men graduate. Occasional lectures on these subjects are given by outside lecturers."

At Yale Seminary an annual examination on a lecture by Judge Simeon E. Baldwin, on "The Minister and the Law," is a part of required work in the senior year; and the seminary also offers several elective courses in law.

Atlanta has special lectures each year from leading attorneys and business men of the city.

Andover and Chicago at present give no instruction of this sort; but Chicago expects to offer such courses soon.

Our national Home Missionary Society has sent out, with its application blanks for this year, request for information as to the legal status of each church organization and as to provisions in its constitution which prevent the alienation of property from the denomination. The society has under careful consideration the question of ultimately making it a condition of granting home missionary aid that the property of the church shall be securely tied to the denomination.

One of the important matters to come before the National Council at the present meeting is the acceptance of a charter recently granted in the state of Connecticut, authorizing the National Council of the Congregational Churches of the United States to hold any property of any amount.

The subject of Congregational Church property was first considered by our National Council at the meeting in Portland, Ore., in 1898, at the suggestion of H. Clark Ford, of Cleveland. A paper was read by the present chairman of this committee, on the subject, "How to Save the Property of Disbanded Churches." A Committee on Church Property was then appointed, and its work has now continued for twelve years. The evident need of preserving from waste the property of our churches has undoubtedly helped to awaken the present widespread desire for increased centralization and supervision of the general interests of our churches.

We renew our recommendation that this National Council continue a Committee on Church Property, which shall aim to secure, —

(1) Incorporation of all state conferences and the legal merger with them of the state home missionary societies.

(2) The legal transfer in trust, to each incorporated state conference, of unused church property within the state; and that such funds be invested as provided by law for the investment of trust funds by trustees or guardians; and that the State Conference shall also act as the trustee of such real estate and endowment funds as individual churches may wish to convey to it in trust, with the aim of conserving such property for denominational uses within the state.

(3) That instruction in legal and business matters with especial reference to church property shall be a recognized part of the instruction in all our theological seminaries.

(4) That this committee shall continue its efforts to assist the officers of each State Conference in securing a complete enumeration of unused church properties and the sale of such properties wherever possible, the proceeds to be used for Congregational Home Missions and Church Building within the state, and that the committee report at the next meeting of the National Council the number of such unused properties by states and the number transferred to the State Conference

in trust or sold and the proceeds deposited with the State Conference.

(5) The securing in each state of such legislation as will facilitate the sale of unused properties, and the transfer of real estate and endowment funds to the State Conference as trustee.

(6) The appointment by each State Conference of a Church Property Committee which shall employ a legal adviser and shall give attention to Congregational Church property matters within the state, and coöperate with the National Council's Committee on Church Property.

IRVING W. METCALF, *Chairman.*
HENRY A. STIMSON.
H. CLARK FORD.
CHARLES H. RICHARDS.
HUBERT C. HERRING.
ASHER ANDERSON.

REPORT OF THE COMMITTEE ON CITY CHURCH EXTENSION SOCIETIES.

The Committee on City Church Extension Societies, after careful deliberation, were pleased to join in the adoption of a statement prepared and distributed by the Congregational Home Missionary Society. This statement entitled, "Congregationalism in the City," is presented in a pamphlet of twenty pages or more, in which the ground which would necessarily be covered by any work your committee would do has been distributed among the churches and may be had upon application to the Congregational Home Missionary Society, New York City.

The following subjects are considered in that statement:

1. *The Strength of Congregationalism in Cities.* It is shown by the United States Census Bureau that there is a relative decline of Protestant strength in the largest cities of the country, and a relative increase in cities of the second and third class. In the larger cities the Congregational churches are not strong numerically, except in such instances as Worcester and Springfield, Mass., Minneapolis, Minn., and Los Angeles, Cal., and others. But even in these cities these churches encounter the fateful down-town problem.

2. *Congregational City Organization.* Here is no novelty. The first of these organizations is now in its twenty-eighth year. Twenty-five societies of this order are in existence at the present time. Nearly all of them are incorporated and, with few exceptions, have real property of considerable value. It is interesting that care is taken on the part of these corporations to protect the denomination against ultimate loss of property for any reason which may develop upon the mission field. The reports show a total of 480 churches organized. These have a total membership of 132,740. The membership of assisted churches is 12,616. The financial work of the city societies is both significant and encouraging. The cities in which the work is being pushed with the most vigor have found

it desirable to maintain paid superintendents. In some instances, the state secretary of the Home Missionary Society is also employed as the city superintendent.

The city societies, in no case, appear to have any relationship of a formal character with any of our National Societies, except the Home Missionary Society. Plans are now in operation, seeking to coördinate these two interests.

3. Ideals in Organization. First, it should be understood that there is no one ideal adapted to the widely differing conditions. Second, there is not a basis of experience and of careful comparative analysis of results sufficient to warrant positive conclusions, save on general features. Other questions will have to be asked only as experience will give an answer.

4. Down-Town Churches. The problem of the down-town church is peculiar and perplexing, chiefly because the supporting constituency is not conveniently located. It is difficult to interest a transient population. Consequently churches leave the field. In New York City eighty-seven churches disappeared from the region below 14th Street in nineteen years. One of the first concerns of every city missionary society should be to conserve the down-town strength of its denomination.

5. Institutional Methods. The term "institutional" as now used by thoughtful people means a church which diversifies its methods of approach to the community in which it is located, while resolutely keeping the religious, and often the evangelistic, aim in central place. The one thing required is that a church shall be filled with vital sacrificial Christianity and shall give that spirit expression in forms of service adapted to the needs of the neighborhood which constitutes its parish.

6. Missions Conducted by Individual Churches. In some cases, work of this sort antedates the city society. The question here is, How may mission work be done? The normal presumption is that an organization which surveys the field as a whole, and which is accustomed to the weighing of all the considerations which enter into such matters, will make fewer mistakes than will be made by local church boards.

7. Church Extension in Residential and Suburban Communities. This would seem to be a form of city work in which Congregationalism should be particularly at home. The catholic spirit of Congregationalism will enable various elements to join for service. Much emphasis has been placed by Congregationalists on this type of effort, in connection with which the city extension society should be most intimately associated.

8. Caring for the Immigrant. He settles in the city. For reasons inhering in segregation, evangelization becomes a problem. We meet new forms of religious indifference or opposition. Readjustments of method must be carefully studied. Other religious bodies seek to care for their own as they come to our land. The question is, "Shall we, as Protestants, appreciate our mission to these immigrants?" A federated endeavor to survey the field is desirable. Union agencies, such as the Bible Society and the Young Men's Christian Association, are doing something. It has been found that union missions to immigrants are not satisfactory. Two forms of effort are suggested. (*a*.) The effort of an individual church to bring the foreign-speaking people under the blessing of its ministers, and allowing the use of its house of worship for assemblies of their own. (*b*.) The organization of foreign-speaking churches maintained as our other home mission churches. Such efforts will, doubtless, bring favorable results.

The fact that national, state, and city societies in city work touch one another at many and vital points makes it very necessary that carefully considered and complete coöperation should not be overlooked. City extension societies should be organized in every important city. Home mission funds and home mission work should be shown as including all organizations. The unity of the work should be promoted. Larger coöperation in publicity lines appears as possible and desirable. The work should appeal to generous givers. Trained leaders should be increased. The home, the church, the college, and the seminary should be led to furnish men and women for city missions. The consciousness of the urgent need of enlargement should be increased. The city should be gained for the Kingdom.

At a meeting of the Joint-Conference Committee, which prepared the publication of the Home Missionary Society, in Chicago, it was recommended that the finding of this Joint-Conference Committee be presented at the next National Council.

Your committee earnestly recommend that all pastors and church workers, especially such as are interested in the work of churches in our larger cities, send to the Congregational Home Missionary Society, 287 Fourth Ave., New York, N. Y., for this report, "Congregationalism in the City," and distribute the same, so far as may be possible, among those whose substantial interest in this important work may be provoked.

H. CLARK FORD.
WILLIAM SPOONER.
Rev. H. A. BRIDGMAN.
Rev. HERMAN F. SWARTZ.
Rev. HENRY A. STIMSON.

REPORT OF THE COMMITTEE ON COMITY, FEDERATION, AND UNITY.

At the last session of the National Council held in Cleveland, Ohio, your committee presented a report covering two subjects, one the acceptance of membership in the "Federal Council of the Churches of Christ in America," and the other the approval of an "Act of Union between the Congregational Churches, the Church of the United Brethren and the Methodist Protestant Church." The National Council approved the recommendation as to the Federal Council, and it has been fully organized and is now doing a work for our entire body of Protestant churches of the greatest value. The recommendation made by this committee for the adoption of the proposed "Act of Union" with the United Brethren and the Methodist Protestants was referred to a committee of twenty-eight. Many sessions of that committee were held in the presence of the members of the National Council, and friends and opponents of its adoption were fully heard. That committee presented a unanimous report in which it was said:

"The National Council of the Congregational Church of the United States in session in Cleveland, Ohio, October 8–17, 1907, having heard a remarkable volume of testimony from all parts of the country, hereby records its conviction that our churches will go forward to consummate union with the Church of the United Brethren of Christ and the Methodist Protestant Church.

"We recognize in the 'Act of Union' adopted by the General Council of the United Churches at Chicago the fundamental principles by which such union must be accomplished. The aim of that act is the desire of our churches. The act provides for a representative Council of the United Churches, combines their benevolent activities, and conserves their vested interests. It makes provision for the gradual amalgamation of their state and local organizations, leaving the people of each locality free to choose their own times and methods for the completion of such unions. It contemplates, as the result of a continued fellowship of worship and work, a blending of the three denominations into one. This is the end to which the 'Act of Union' looks forward, and these are essential means of its accomplishment.

"We recognize that for the accomplishment of this union, each denomination is prepared to modify its administrative powers. Among our ministers and churches there have arisen divergent opinions as to the interpretation of certain clauses and as to the effect of certain provisions in the 'Act of Union'; while of some details therein proposed important criticisms have been made.

"We recognize, further, that the other church bodies, when they convene for consideration of the 'Act of Union,' may likewise find that certain of its features can be improved.

"We therefore invite the other two denominations to unite with us in referring the 'Act of Union' to the General Council of the United Churches, to afford opportunity for perfecting the plan of union; the General Council to report its results to the national body of each denomination."

It was further recommended by the Committee of Twenty-Eight that the Committee on Federation, Unity, and Comity be empowered to act in accordance with this proposal, for the consummation of the proposed union, and that in subsequent meetings of the General Council of the United Churches our membership therein be made thoroughly representative by election by the several state bodies. These recommendations were adopted, and three men were chosen to present this action to the two other denominations.

This action of the National Council was presented to the national bodies of the two other denominations by personal attendance at their sessions, and they were asked to assent to the further conferences proposed. But we regret to say that their assent was not obtained. So far as we could gather, they had observed the opposition of a certain number of persons in our body, and representatives of the two denominations had attended the sessions of the National Council and heard the debates, and they gathered that the welcome they would receive would not be as hearty and unanimous as they had previously been led to suppose.

The Methodist Protestants were the first to meet in 1908. The United Brethren, through their bishops, asked for immediate negotiations for union with them. Also the Methodist Episcopal Church appeared with a strong delegation and appealed for a return of the Methodist Protestant body to a union with them and with the other Methodist denominations. The action of these two bodies was taken, apparently, under the impression conveyed in the press that we had meant to reject the "Act of Union."

But it was not at all the understanding of the National Council in Cleveland that it was voting against union in requesting further conferences to amend the "Act of Union," but was opening the way for a more perfect agreement. Indeed, the National Council declared "its conviction that our churches will go forward to consummate union" with the two churches. Yet we cannot complain that, while we hesitated, other bodies, misunderstanding our action, stepped in. Nor could we do anything else than applaud other plans of union if union with our own churches seemed not to be feasible, while we should greatly regret that a plan of union with us, apparently so nearly achieved, should at the last moment fail; for we believe that the principles, if not the history, of these two churches would draw them properly to us.

The following is the action taken by the Methodist Protestant General Conference:

"The General Conference of the Methodist Protestant Church, assembled in Pittsburg, May 15, 1908, has had three important communications addressed to it on the subject of organic union with other denominations.

"The National Council of Congregational Churches, assembled in Cleveland, Ohio, October, 1907, has invited us to join them in sending back to a new commission for revision and amendment the 'Act of Union' adopted by the representatives of the Congregational, United Brethren, and Methodist Protestant churches at Chicago, in March, 1907."

The action taken then proceeds to recount the invitation received from the bishops of the United Brethren, expressing the belief that that body is now ready to unite directly with the Methodist Protestants; also an invitation from the Methodist Episcopal Church to join with it in creating a United

Methodism. Thereupon the action taken proceeds to express warm sympathy with this desire to unite the Wesleyan hosts in a single Methodist Church of America; and it continues:

"We, the General Conference of the Methodist Protestant Church, hereby resolve:

"1. That we express our affectionate esteem for the brethren of the Congregational Church and for the deep interest they have shown in the movement for church union; but that we deem it inadvisable at this time to send back the 'Act of Union' for revision, for the reason principally, which we offer in the assurance that that great church will appreciate, that a call has come to us to duty nearer to us and which we cannot refuse without abandoning our past."

The General Conference then responds heartily to the proposal of the Methodist Episcopal Church, and appoints a commission to proceed with negotiations with that church and with the United Brethren, hoping that the latter will join in the movement for the union of all the Wesleyan denominations under what "will need no other name than the Methodist Church of America." It will be observed that they are careful to omit the word "Episcopal" from the desired name.

The General Conference of the United Brethren, meeting a year after that of the Methodist Protestants, noted its declination to accede to our request for revision of the "Act of Union," and was therefore estopped from immediate action, but appointed a committee for further conference. The report of its Committee on Church Union detailed the history of the triunion movement and the action of our National Council, and continued:

"A number of our representatives attended the General Conference of the Methodist Protestant Church, held in Pittsburg, Pa., in May, 1908. They were cordially received and accorded a thoughtful hearing; but in view of the overtures then made by the Methodist Episcopal Church, looking to the joining again of long-severed ties, there was a strong sentiment in favor of such reunion, and no action was taken regarding the plan of union submitted by the Tri-Council. Thus the matter rests at present.

"While these two denonimations failed to adopt the Chicago plan of union, and while the negotiations are suspended for the present, nevertheless we regret the halt in these efforts, and stand as ready and anxious as we have ever been to join these sister churches in the most complete union which will best promote the interests of our Master's kingdom and mass the forces of our common Zion against the combined and organized powers of darkness.

"We record the fact that this union movement has been a great blessing to our church."

The report proceeds to show how this movement has proved itself a blessing, and it recommends action — which was taken — appointing "a permanent Committee on Church Union, consisting of fifteen members, including the bishops."

Thus the action taken by the United Brethren General Conference was in spirit favorable to the continuance of negotiations with us, while negotiations with the Methodist Protestants are halted until the result shall appear of the proposals made to the Methodist Protestants to join in the effort to create a united Methodism.

If we chose to do so, your committee could understand the action of the Methodist Protestants as closing the door to any further conferences with these two denominations. But we do not so wish. We do not believe that the great body of our churches meant thus to reject the proposal for union. On the contrary, the last National Council pledged itself to carry the work on to its consummation. While now considering it, the Methodist Protestant Church is not yet pledged to union with the two great Methodist Episcopal churches, North and South, and other branches of Methodism which cling to their episcopal system, against which the whole history of the Methodist Protestant Church is a protest, and, in a less degree, that of the United Brethren Church. But in the case of the United Brethren there is no declination to proceed toward union on the basis of the Chicago "Act of Union."

The failure of both denominations to accede to our request for further revision has been actuated by a measure of denominational pride which has our respect. By this action of theirs they did not mean abruptly to close negotiations, but simply to indicate that under these circumstances and "at this time" the further measure suggested by us did not meet their approval. This their action, then, comes back to us, and it is for us to consider whether we shall proceed to take further measures to secure union with one or both of these denominations, or give up this effort for union as one which we do not care to consider further. Your committee do not believe that by their action the United Brethren and the Methodist Protestant bodies meant to indicate that they are now averse to union with us, but they felt a certain measure of discouragement owing to their interpretation of our action. It is the question for us, then, to consider whether we shall now resign the effort for union with these two denominations or proceed from the point where it was left at Cleveland. To your committee indifference and withdrawal of effort would seen treason to the spirit of Christ and to the growing spirit of the Christian Church Universal. On every side our various denominations are seeking not only federation — for that is accomplished — but corporate union in our own land, in Canada, in Great Britain, and in all the mission fields. We therefore ask this National Council not to lay aside this measure for union, which seemed so hopeful and almost assured three years ago. In view, therefore, of the objections to the "Act of Union" which were presented at the meeting in Cleveland, and which centered about the matter of autonomy, we recommend that this National Council present anew the "Act of Union," as previously formulated, to the United Brethren and to the Methodist Protestant bodies in their next general conferences for their approval, but adding thereto the following explanatory statement, to which we ask their consent; it being understood, however, that in the view of your committee such explanatory statement is not really necessary in order to insure our rights of autonomy, inasmuch as we find in said "Act of Union" nothing which contravenes such measure of autonomy as we have been careful to maintain. We therefore recommend that the "Plan of Union" be now approved, but with the following Explanatory Statement attached to it and to be presented with it to the general conferences of the United Brethren and the Methodist Protestants for their acceptance, believing that this protection of our rights and principles as Congregationalists, with the equal protection of the rights and principles of the two other churches, will meet any serious objection that has been hitherto offered to the "Act of Union."

ACT OF UNION

Between the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church.

We, the representatives of the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, believing that we can do more to promote the work of our Lord Jesus Christ in the world by uniting than by continuing our separate existence as denominations as heretofore, and being of one accord in the desire to realize our Lord's prayer, " that they all may be one," having already at the first meeting of this council entered into a common Declaration of Faith hereinafter set forth, do now, in order to bring about an organic union, propose to our respective denominations the Articles of Agreement hereinafter set forth.

DECLARATION OF FAITH.

We, the representatives of the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, rejoice at this time to enter into union with one another, through the grace of our Lord Jesus Christ, in the love of God, and for fellowship in the Holy Spirit. In this solemn act of faith and obedience towards the great Head of the Church, we do most humbly and confidently make confession of our faith and heartily renew the consecration of our lives to Him and to the service of mankind.

1. Our bond of union consists in that inward and personal faith in Jesus Christ as our divine Saviour and Lord on which all our churches are founded, also in our acceptance of the Holy Scriptures as the inspired source of our faith and the supreme standard of Christian truth; and, further, in our consent to the teaching of the ancient symbols of the undivided Church, and to that substance of Christian doctrine which is common to the creeds and confessions which we have inherited from the past. But we humbly depend, as did our fathers, on the continued guidance of the Holy Spirit to lead us into all the truth.

2. We believe that God, the Father and Lord of all, did send his Son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead.

3. We believe that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

4. We believe that those of the sons of men who, hearing God's call of divine love, do heartily put their trust in the Saviour whom his love provided, are assured by his word of his most fatherly forgiveness, of his free and perfect favor, of the presence of his Spirit in their hearts and of a blessed immortality.

5. We believe that all who are through faith the children of God constitute the Church of Christ, the spiritual body of which he is the head; that he has appointed them to proclaim his gospel to all mankind, manifest in their character and conduct the fruit of his Spirit; that he has granted them freedom to create such offices and institutions as may in each generation serve unto those ends, and that for the comfort of our faith he has given to his church the sacred ordinances of baptism and the Lord's Supper.

6. We believe that, according to Christ's law, men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, in the rebuke of all unrighteousness.

Possessed of these convictions, both as truths which we do most firmly hold, and acts of faith which spring from our hearts, we do, therefore, in the happy consummation of this union, and in the name of all the churches which we represent, commit ourselves, body, soul, and spirit, to the faith, love, and service of him who made us and saved us, the everlasting God, our Father, Redeemer, and Lord. To him be ascribed all praise, and dominion, and glory, world without end. Amen.

Articles of Agreement.

ARTICLE I.

The name of this organization shall be The United Churches, comprising the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church.

ARTICLE II.

For the purpose of realizing the fellowship of the churches, and to provide for their coöperation, they shall be organized into District Associations, Annual Conferences, and a National Council.

ARTICLE III.

District Associations shall have their boundaries, composition, duties, and prerogatives defined by the Annual Conferences, of which they shall be subdivisions.

ARTICLE IV.

1. State Associations of the Congregational Churches and Annual Conferences of the Church of the United Brethren in Christ, and of the Methodist Protestant Church, shall be recognized and continued as Annual Conferences under this organization until such time as the National Council may, by the consent of the parties concerned, arrange new boundaries. They shall have the right to maintain intact their present modes of organization and operation in local affairs, but they shall be known and styled as Annual Conferences of The United Churches, comprising the Congregational Churches, the Church of the United Brethren in Christ,

and the Methodist Protestant Church: and they shall make effective this union by coöperating with the National Council in all matters affecting the general interests of the churches.

2. Two or more State Associations, or Annual Conferences, may, by mutual consent, unite to form one Annual Conference with power to make rules and regulations for its organization and operation in local affairs.

3. All Annual Conferences shall have power to make rules and regulations for their organization, and for the conduct of all their local affairs.

4. Ordination to the ministry and ministerial standing shall be in Annual Conferences except where it is preferred to delegate or leave these to local bodies.

ARTICLE V.

The National Council of Congregational Churches, and the General Conferences of the Church of the United Brethren in Christ and of the Methodist Protestant Church, shall continue their legal existence as long as may be deemed necessary.

ARTICLE VI.

1. The National Council of The United Churches, comprising the Congregational Churches, the Church of the United Brethren in Christ, and the Methodist Protestant Church, shall assemble in. . . . . on the third Thursday in May . . . . and regularly thereafter on the same day every four years. It shall be composed of representatives as follows: Each Annual Conference shall be entitled to one ministerial and one lay representative for every five thousand members and major fraction thereof, within its bounds, to be elected as itself may prescribe. *Provided*, that each Annual Conference shall be entitled to at least one ministerial and one lay representative; and *provided*, that the National Council may at any time change the ratio of representation.

2. A majority of the representatives in attendance shall constitute a quorum of the National Council, and ordinary questions shall be determined by a majority vote; but no vote shall be passed contravening or modifying this Act of Union unless a majority of the representatives from each denomination represented in the union agree thereto. And whenever requested by a majority of the representatives of any one of these denominations, the vote shall be by denominations, and a majority of each shall be necessary to carry the question pending.

3. The National Council shall elect at every quadrennial meeting a president, a secretary, a treasurer, and such other officers as may be deemed necessary, who shall hold office until their successors are elected; and who shall perform the usual duties of their office and such other duties in the service of the churches as the Council may determine.

4. The National Council at its first meeting shall proceed to organize societies and boards for the conduct of the general business of the churches: such as missionary, evangelistic, educational, church building, Sunday-school, publishing, and other benevolent work; or it may adopt for any

of these purposes societies and boards now existing if a majority of the representatives of each denomination consent.

5. In organizing these societies and boards the National Council shall name for membership therein those who now constitute such societies and boards in the denominations represented in this union wherever similar societies and boards exist; and in others, membership shall be distributed among the denominations in due proportion. This arrangement, however, shall be only temporary and for the purpose of facilitating the combination of the interests involved and preventing confusion and interruption in the work of any existing society. As soon as may be, consistently with the interest of the work, the membership of these societies shall be reduced to a basis of economy and efficiency of administration, and the National Council shall at every quadrennial meeting determine how many and who shall constitute these societies and boards.

6. All societies and boards now existing in the churches represented in this union shall, as soon as possible after the adoption of this Act of Union and the organization by the National Council of the societies and boards indicated in this article, cease their active operations in collecting funds from the churches. They shall hand over to the corresponding societies and boards organized in pursuance of this article the income of all their funds and use of the property and equipment now used in the prosecution of their work, wherever this may be lawfully done pursuant to their corporate purpose; and in general it is understood that they will coöperate in carrying out the true intent and purpose of this union to consolidate all the active operations of the three denominations in general church work. But nothing herein contained shall direct nor authorize any diversion of trust funds from the spirit or the purpose for which such funds were donated.

7. The societies and boards organized by the National Council shall meet at the call of the president of the Council as early as practicable after the adjournment of the Council, and elect officers. They shall secure charters in pursuance of the instructions of this article and appoint secretaries and agents for the prosecution of the work assigned them. They shall arrange for the visitation of churches and Annual Conferences by their agents in the interest of their work and take full charge of all the work now performed by corresponding societies and boards in the denominations represented in this union. They shall make a full report to each regular meeting of the National Council and shall be responsible to that body.

8. The National Council shall make rules and regulations for the conduct of its business and for the prosecution of all the general work of the church; it shall counsel, warn, and appeal to the churches on questions of religious and administrative concern, and, in general, shall represent the churches; *provided*, that nothing be done in contravention of this Act of Union.

ARTICLE VII.

Ministers in good standing in any denomination represented in this union shall be ministers in this organization. Licentiates shall retain their standing for the period of their licensure. Ministers under censure must look to their own denomination for relief.

ARTICLE VIII.

This union shall be consummated by the adoption of this Act of Union by the denominations represented in accordance with their rules and regulations, and when the moderator of the National Council of Congregational Churches, the bishops of the General Conference of the Church of the United Brethren in Christ, and the president of the General Conference of the Methodist Protestant Church shall have announced that this Act of Union has been adopted by the proper bodies representing their respective denominations, these officers shall unite in filling the blank in Article VI, Section 1, fixing the place and time for the meeting of the National Council, and publish the same, together with a call for the election of representatives, according to Article VI.

EXPLANATORY STATEMENT.

This Act of Union we approve with the understanding on our part, and asking the concurrent understanding on the part of the United Brethren and Methodist Protestants, that the three bodies of churches in entering into this union do not yield or forego their accustomed liberty of action in the conduct of their ecclesiastical affairs, but that each is at liberty to maintain its principles of self-government, with all that is involved of autonomy or connectionalism, so that our Congregational churches may continue to observe their practices of local government in fellowship with other churches; and equally that churches of the United Brethren and the Methodist Protestant bodies individually or in their larger organizations reserve their right to maintain their customs and methods of administration unhampered by any interpretation that may be put on the provisions of this "Act of Union."

WILLIAM HAYES WARD.
WASHINGTON GLADDEN.
HENRY C. KING.
W. DOUGLAS MACKENZIE.
CHARLES H. RUTAN.
JAMES W. STRONG.
LUCIEN C. WARNER.
WILLIAM HORACE DAY.

REPORT OF COMMITTEE ON INTER-CHURCH RELATIONS.

At the National Council meeting in Cleveland, Ohio, October 8–17, 1907, it was

"*Resolved*, that the National Council of the Congregational Churches of the United States, assembled in Cleveland, October, 1907, affirms its approval of the general purposes of the Inter-Church Conference and the election of delegates in accordance with the plan of federation; also that the Provisional Committee be authorized to take action in meeting our share of the necessary expenses."

The first Federal Council of the Churches of Christ in America held its meeting in the city of Philadelphia, December 2–8, 1908. Of the committee appointed at Cleveland, only the following members were able to be present: Rev. A. E. Dunning, Rev. William Hayes Ward, Rev. F. T. Rouse, Rev. R. H. Potter, Rev. A. J. Lyman, Rev. E. B. Sanford, Rev. Joel S. Ives, Rev. Asher Anderson.

Vacancies in the delegation from our churches were filled, according to the customary rule, from those who were in attendance at the Council, and the list stood as follows: Rev. A. E. Dunning, Rev. William Hayes Ward, Rev. James L. Barton, Rev. R. H. Potter, Rev. A. J. Lyman, Rev. A. W. Hazen, Rev. H. C. Herring, Rev. Oliver Huckel, Rev. F. T. Rouse, Rev. Charles L. Kloss, Rev. H. A. Miner, Rev. Charles H. Richards, Rev. E. T. Root, Prof. E. A. Steiner, Rev. W. T. Southern, Rev. P. A. Cool, Rev. Henry A. Miner, Rev. E. B. Sanford, Rev. Joel S. Ives, Rev. Asher Anderson.

Some of these members of the delegations from the Congregational churches filled positions of importance during the sessions of the Council. Dr. Barton was made permanent chairman of the Committee on Foreign Missions. The report of Dr. Davis on "The Immigrant" was read by Dr. Potter, of Hartford, who also presided at one of the sessions at the Council; Dr. Dunning gave an address on "Religious Men Coming to Their Own"; Dr. Lyman made one of the addresses of welcome, and Mr. Root made the report on State Federations.

To quote from Dr. Sanford: "It was conceded on the adjournment of the Council that it opens a new chapter in the history of American Christianity and the cause of Christian unity. The spirit manifested in the Council, and the conclusions reached with practical unanimity after full discussion, give promise that the churches of our country will in the future stand together as never before in united efforts for the advancement of the Kingdom of God." It is manifestly impossible to give the briefest résumé. Mention may be made of action looking to the limitation in the number of undenominational or interdenominational organizations for special work, thus to protect the churches from many appeals for aid which tend to disperse their energy and to divert the stream of their benevolence from the regular and recognized channels; also to resolutions looking towards further comity in foreign missionary endeavor, favoring "the closest possible federation of all Christian churches in foreign mission fields, union educational institutions in mission countries, and interdenominational Christian literature for the people of all mission fields; to action favoring closer denominational coöperation in the prosecution of home missions, culminating in a request to the Home Mission Council to issue an "appeal to the seventeen mission constituents of the Council setting forth in succinct form the reasons for coöperation in home mission work; also to resolutions emphasizing the importance of strengthening the religious education of children of churches and of the home, and to the importance of coöperative denominational work in the effort to reach the immigrant and to bridge the chasm between the Church and the working-man."

Coöperative work in the home missionary field is slowly but surely increasing. The Executive Committee of the Federal Council has caused to be prepared and sent to all national meetings of constituent bodies a letter in which the following guiding principles are accepted:

"Recognizing the large degree of interdenominational comity long exercised on home mission fields and increasingly so, in order to reinforce our workers in this and to establish the principle throughout the entire field,

"The....................(name of Executive Board or Committee) hereby instructs its superintendents of work and all representatives:

"I. To confer with like officers of other home mission societies or boards and arrange to allot the entirely unoccupied fields among the various bodies, so that each shall feel especial responsibility for given fields.

"II. To decline to endorse applications for home mission aid in places where the gospel of Christ is earnestly and adequately promulgated by others and where assured prospects of growth do not seem to demand the establishment of other churches."

The Committee on the Church and Modern Industry prepared the following significant statement of the principles for which the church must stand.

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For the principle of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries, and mortality.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised.

"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the abatement of poverty.

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

Your committee recommend that delegates be appointed at this session of the National Council to the next meeting of the Federal Council to be held.

It is also important that the Congregational churches of America pay their share of the expenses of the Federal Council. In accordance with the plans of the Executive Committee, $1,000 will be expected from the Congregationalists, beginning April 29, 1908, for the years 1908 and 1909, and in addition thereto a sum of $250 upon which the Executive Committee depended for 1907 until April 29, 1908, making a total of $1,250. The contribution of the Congregational churches had been made in part by local churches in response to an appeal authorized by their National Council. The work has been effectively looked after by the secretary of the Council, the Rev. Asher Anderson, D.D. Subscriptions have been received from churches and individuals amounting to $729.75, and $308.36 was paid by the treasurer of the Provisional Committee of the National Council of Congregational Churches. In addition, individual members of this denomination have contributed $223, a total of $1,261.11. The response from the giving churches was very cordial, and this plan of raising our share of the expenses of the Federal Council is believed to be not only practical, but acceptable. Your committee recognize that the churches which are asking for this assistance in the future respond promptly and with unity to the modest amount asked for, so that without additional assessment this amount shall regularly be raised by the Provisional Committee.

No time remains in which to describe the successful efforts towards local church federations which have been made during the past three years in various sections of the country, but your committee note with satisfaction the increase of such local organizations, which mean a united church life and a united church effort successfully to meet the problems of our common Christianity.

Respectfully submitted,

RAYMOND CALKINS, *Chairman.*
Rev. EDWARD A. STEINER.
Rev. HENRY A. MINER.
Rev. FRANK T. ROUSE.
Rev. ROCKWELL H. POTTER.
GEORGE E. PERLEY.
Rev. ALBERT J. LYMAN.
Rev. E. B. SANFORD.
EDWARD H. PITKIN.
THOMAS C. MACMILLAN.
Rev. JOEL S. IVES.
Rev. WASHINGTON GLADDEN.
Rev. ALBERT E. DUNNING.
Rev. WILLIAM H. WARD.
Rev. GEORGE A. GATES.
Rev. G. GLENN ATKINS.
Rev. WILLIAM A. BARTLETT.
Rev. M. H. BUCKHAM.
Rev. WILLIAM H. BOLSTER.
Rev. DOREMUS SCUDDER.
Rev. ASHER ANDERSON.

REPORT OF THE COMMITTEE ON MINISTERIAL EDUCATION.

To the National Council, Fathers and Brethren:

Your Commission on Ministerial Education begs leave to report as follows:

APPOINTMENT AND CHARTER.

It will be recalled that the appointment of this Commission by the National Council at its Cleveland meeting in 1907 grew out of a report on ministerial training presented to that body by the Polity Committee. Of the recommendations adopted by the Council and referred to the commission, it was understood that the most pressing was the one concerning help for pastors on the field. The commission felt bound to begin its work at that point, and did so with no little hope of furnishing the desired help within a short time. So much thought and patience have been required for this one thing that the other matters charged upon the Commission have had to wait.

OBSTACLES AND DELAYS.

At the time of the Cleveland meeting there were indications that sufficient funds could be secured to command the services of an expert leader, as suggested in the report of the Polity Committee, a man well fitted to be our director in a thoroughgoing denominational policy for sustaining the numbers and quality of the Congregational ministry. That labor seemed too great to carry forward without such a special agent, and worthy enough to appeal to the best talent. Two or three splendid men were then available. But almost immediately the financial panic of 1907 put an end to such hopes and postponed seriously the work of the commission. If anything were to be done, it must be work new to Congregationalists, on lines not clear at first, by coöperation of men and institutions long used to volunteer action in independent ways. The desirable thing seemed to be a united undertaking involving our theological seminaries and two of our national societies. The enlistment of these in a movement so substantial as to insure both fruitage and permanency required time and patient labor. No early meeting of the Commission was possible, the members being distributed from the Atlantic to the Pacific, and the funds of the Council being distressingly small for committee work.

Coöperation of Theological Seminaries.

In October, 1908, the Conference of Congregational Schools of Theology voted to "coöperate to the fullest possible extent with the Commission of our National Council on Ministerial Education," and to that end appointed a coöperating committee composed of one member from each theological faculty. This committee has given very cordial and valuable assistance, and must be reckoned an equal partner with the Commission.

Meetings and Action.

The joint body — Commission and Coöperating Committee — has held two regularly called meetings, both in New York. At those meetings there was provisionally adopted a partial schedule of correspondence courses representing the great departments of ministerial instruction, a schedule regarded useful as a beginning of larger things. The principal points passed upon at those meetings are the following:

1. That it was not expedient (the officers of those two societies concurring) to turn over the work of the Commission to the Congregational Education Society or the Congregational Home Missionary Society.

2. That the Congregational denomination ought not to depend, for the proposed maintenance of its ministry, upon outside agencies, such as the Young Men's Christian Association, the Institute of Sacred Literature, or the training schools of other denominations.

3. That our correspondence courses should at first be adapted to those men in our ministry who are intellectually neediest, lacking college or seminary training, or being so engaged in home mission work as to lack means and impulse for further study.

4. That all our Congregational theological seminaries be invited to coöperate, members of the faculties to serve as instructors for the correspondence courses.

5. That negotiations be opened with the Congregational Education Society to supply for the present the labor and expense of office headquarters; and with the Congregational Sunday-School and Publishing Society for the necessary printing and publication as well as for the sale of the books and other supplies required by the pupils.

What the Commission Finds.

The general conditions, as they appear to the Commission, are as follows: There are two classes of men in our Congregational ministry needing this kind of help. First, untrained men are entering our ranks in all parts of the land. They come only in part from other denominational bodies. We are all aware of them, and perplexed concerning them. Our associations are uncertain about admitting them, but in most cases give them the benefit of the doubt. The other class is composed of men older in our ministry, many of them graduates of both college and seminary, who are now in conditions unfavorable for sustaining their own growth. Both classes are creations of the modern day. There are now so many of them, and they lack so much of equipment, growth, and power, as to constitute a menace, invite self-defense, and demand radical measures of fraternal service. It is impossible to dismiss them from our ministry, most of them being decidedly useful on fields not otherwise to be supplied. It is equally impossible to bring any large fraction of them to our seminaries for regular instruction. They must go unaided, or measures must be installed for helping them at home.

The need of mental and spiritual help for pastors is felt more keenly and widely than ever. Men who desire it are calling for it. They are not content to labor on without hope of enlargement. More favored pastors and state leaders are recognizing the duty of aiding these aspiring men and thus promoting personal growth and denominational efficiency. Local associations and state conferences are devising new reading courses. Interest in seminary extension work and the function of this Commission increases. Letters of inquiry came from all parts of the country. This awakening of need and purpose will persist. The problem of sustaining our ministry is being seriously undertaken.

What the Seminaries are Doing.

It was natural for the Council and the Commission to turn, in this pressing interest, to the theological seminaries. The latter, as already stated, offered their services in the form of a committee with assurances of active support. Correspondence has been had with them all. Different conditions obtain among them, and differing convictions have been encountered. They are all continually answering individual inquiries for guidance and stimulus. Andover has conducted most helpful institutes in its own halls, and is making a circulating library of nearly two thousand volumes useful to pastors in their homes. Bangor sustains annually a notable Convocation Week. Hartford has held retreats, designed for intellectual quickening and spiritual uplift, which have proved extremely valuable to pastors within reach. Pacific has provided summer sessions, well attended and profitable. Three of the seminaries — Andover, Yale, and Oberlin — are so involved in university connections that they do not yet see their way to engage as faculties in the proposed correspondence work. Three others, — Bangor, Hartford, and Pacific, — not now doing such work regularly, believe heartily in it, and readily accepted the Commission's invitations to general participation and specific tasks. Chicago and Atlanta have carried for several years certain forms of extension work, and will cordially coöperate in wider plans.

Atlanta, first in the field, has no extra equipment for it and is heavy laden with its regular work. Nevertheless it has had in the past year a list of more than forty non-resident students, most of the instruction being given by President Hood. He writes of it: "The results abundantly justify the effort. It has inspired many men. It has led to our seminary many who otherwise would never have come at all. It has incited many to continuous, systematic effort. It has increased the efficiency of many teachers and pastors. It has added to our sense of fellowship. It has enlarged the opportunities of the stated gatherings of the churches. It has deepened the spiritual life by guiding wisely the thought of men who had been giving time and strength to unprofitable reading."

Chicago Seminary has this year made this work one of its main lines of advance. In connection with the eighteenth triennial convention held in November, 1909, it was said, " Just as a quarter century ago the seminary resolutely faced the problem of training ministers for our foreign-speaking churches and so established the foreign institutes, so now the seminary is resolutely facing the problem of the inadequately trained ministry and through its seminary extension will seek to solve it." In accordance with this plan the seminary has installed an expert " extension professor of religious education," whose work lies mainly beyond the walls. The past year about thirty pupils have been enrolled in correspondence courses, to whom about fifty sets of weekly lessons were sent. Evening courses for instruction and criticism were inaugurated by President Davis at the seminary. And a series of institutes were led by him at several important centers, such as Fargo, No. Dak., and Topeka, Kan. Out of it all comes the report that " the demand is growing that the stimulus of the center be taken out to the fields that are removed from its inspiration."

These data indicate " that the seminaries have been trying to do the task of outside service in the fashion that geography and social environment, as well as peculiar internal conditions, have suggested to each, but have not grasped and grappled with the national problem of the denomination as a whole, have not learned to think nationally." It is clear that the training given in the theological schools of all denominations is inadequate to the new day. However well it may be kept adapted to the initial stages of ministerial instruction, where its primary work must always lie, its open doors will continue to be inaccessible to a considerable portion of the ministry, while it contains at present little provision for the long subsequent years where the conditions of personal growth have altered so swiftly and painfully.

The Commission records its conviction that this far-flung service must be annexed, is being annexed, to the present task of our theological seminaries. The question is coming from all directions, " How can the minister in the small field keep on growing? " Who shall instruct and guide him? Who but the institutions planted and sustained for the training of ministers? Why should the power of these endowments and these selected leaders be confined to the first three or four years of the young minister's professional preparation? The churches may properly demand that the seminaries do all that may be necessary to keep the ministry instructed and inspired. Only, the churches and the pastors whose resources render them independent of continued help should cheerfully equip the seminaries for this additional work. The personal strength and the finances of our theological faculties are at present strained almost to the breaking point. Demand, if you will, the multiplied ministration, but provide the means and men. The Commission believes that the seminaries, where not hindered by institutional alliances, can do nothing better for themselves than thus to extend their usefulness in love. It also believes that the Congregational Church in the United States can do nothing more strategic than to develop through the seminaries, whether separately or in union, some such scheme as is now under review for distributing the stimulus of the center to all parts of the vital field. The proposed forms of study will not be offered as an approved or desirable substitute for the regular discipline of the schools. No man who can, at any justifiable sacrifice, reach our theological halls should be content with less. Nor need it be feared that such provision for pastors in their homes will lower our ministerial standards by multiplying the numbers of men who ignore the seminaries. Conference courses breed discontent and ambition. It is only the unworthiest who are satisfied with the least. Modern education should nowhere doubt the principle that quickened life aspires.

The Congregational Education Society and Sunday-School and Publishing Society.

The Commission has found these two societies increasingly prepared to coöperate. The Education Society has consented to make its office the working center for the distribution of literature and for correspondence with prospective students. It is believed that the Sunday-School Society will be interested in furnishing at special rates the necessary printed matter, books, and other supplies. Moreover, that society is systematically promoting, and is asking the Council to endorse and further, modern methods of religious education for Sunday-school teachers and other lay members of our churches. This new movement promises large endeavor and rich results. It lies very close to such ministerial training on the field as the Commission was set to inaugurate. It will use similar methods, such as correspondence courses, institutes, loan libraries, the circulation of ever fresh literature. With this more general movement our ministerial training should be intimately allied. The courses of instruction and other measures for both pastors and laymen, though kept distinct, should before long come to be administered, as now in some denominations, from the same center, thus insuring economy and a unified plan. The Commission believes that these several educational advances now before us call for cordial coöperation between the two national societies named, the theological seminaries, the Religious Education Committee of this Council, and the Commission, and that such coöperation looking toward such unification of labor is worthy of all the pains and patience required to achieve it. And the time may soon come when the Religious Education Committee and the Commission should be united into one agency of this Council.

WHAT THE COMMISSION RECOMMENDS.

Your Commission offers the following recommendations for consideration and adoption:

1. That the Council reappoint the Commission, with the same composition (laymen, pastors, seminary professors), purpose, and charter.

2. That the Council reaffirm the recommendations adopted at the Cleveland meeting and referred to the Commission (Minutes, pages 351, 425).

3. That the Council make special financial provision for this work, such money to be used unless and until the national societies and the seminaries shall find a way to assume and carry on the work.

CLARENCE W. BOWEN.
NEHEMIAH BOYNTON.
DAN F. BRADLEY.
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OZORA S. DAVIS.
F. E. JENKINS.
W. D. MACKENZIE.
J. H. T. MAIN.
C. S. NASH.

REPORT OF THE COMMITTEE ON POLITY.

Brethren, — At the meeting of the National Council of 1907, at Cleveland, Ohio, an important series of recommendations were adopted relating to an advance in our national polity. It was intended that they should be acted on by the different states at their pleasure. A Committee on Polity was appointed to serve during the present triennium, but it did not regard itself as being charged with the duty of urging the states to adopt the recommendations. In the present report it aims to make a helpful summary of the results which have been accomplished during this triennium, and to make a few recommendations which seem pertinent at the present time. In the opinion of your committee, there exists throughout the denomination a fairly general willingness to advance toward the closer organization of our Congregational forces. The figures given below will show that a number of the states which have not yet accepted the Cleveland recommendations are planning, more or less completely, to do so.

The first recommendation was that each state body should be officially designated as a " conference." We have 47 organizations which cover the limits of one or more states. Of these only Alaska, Louisiana, South Carolina, and Tennessee are untabulated. Of the 43 organizations remaining, 36 have voted to accept the title " conference." Two others, Connecticut and Georgia (white), have always had this designation. One state assumed it in 1907, 14 in 1908, 10 in 1909, and 9 in 1910. Of the remaining states, Minnesota, Montana, Texas, and Wisconsin will probably adopt the designation in the very near future. The Alabama Association and Georgia Convention are organizations of the colored churches under the leadership of the American Missionary Association.

The same recommendation urged that local or district bodies of churches and ministers be uniformly termed " associations." Out of 272 such bodies reported, about 247 have adopted this name. In Maine, with 15 district organizations, 8 have adopted the term. Connecticut, with 17 local bodies and 4 consociations, has not acted as yet. Eight states are organized as one single district only.

The second recommendation vested ministerial standing in district associations. We find that this plan is now followed to a very general extent throughout the country. Thirty-two states report it as their established custom. Colorado, Florida, and Massachusetts have adopted it in part; one state, Arizona, is about to adopt it; eight states, the Alabama Convention, Idaho, New Mexico, North Carolina, Rhode Island, Texas, Utah, and Wyoming, do not follow the method, for the special reason that they have only one strong organization in the state.

The third recommendation related to the transfer of ministers and churches from one district association to another, advising that the transfer be made specifically by the dismissing body and not delegated to officials to act on between meetings. Twenty-nine states have adopted this procedure. Six states, Northern California, Idaho, Massachusetts, New Hampshire, Vermont, and New York, report a variety of usage within each state. Six states, the Alabama Conference, Montana, New Jersey, North Carolina, Rhode Island, and Wyoming, are not yet convinced of the wisdom of making such a rule.

On the important question of tenure of membership in the district association, for which some specific constitutional limitation was suggested, the action has been various. Wisconsin has a retired list, composed of all ministers who are unreported for two successive years. These names are transferable to the active list by vote of the association. Ten other states have imposed a limit, usually two successive years, after which a name automatically drops from the roll of membership. Twenty states refuse to sanction any limit. Eight states report varying usages among the associations, while four states fail to make any report.

The fifth recommendation suggested that each district association be made the final authority for the approved list of ministerial members and of churches in good standing. The custodian of this approved list in each state is the registrar of the local association. It is the universal custom for the association to retain the right of review or revision. Twenty-nine states practically give the registrar of the association the status of a final authority. Northern California specifies that the registrar is merely the official witness of the public action of the association. Illinois makes the registrar a member of the standing advisory committee, to which is reported ministerial standing and credentials. Pennsylvania appoints a permanent credential committee, which acts with the registrar. New Hampshire appoints such a committee. Ten states have either failed to report their usage or have denied that the local registrar is a final authority. It may be said in general that the district association is recognized in Congregationalism as being the final authority on membership so far as state registrars and the Secretary of the National Council are concerned.

The sixth recommendation related to statistical usages in the Year-Book, which have gone into use.

The seventh recommendation urged that a larger recognition be given the district association as an administrative factor of prime importance in Congregational usage. It seems wise to call attention again to this phase of advancing Congregationalism. The association is closely representative of the churches, able to ascertain their will within the scope of the district and to execute it, competent to determine the standing of churches or ministers, to ordain as well as to license, to install or dismiss, and to perform other functions often performed by a council. Many are coming to see that the association with its regular meetings, its permanent records, and its standing committees is to be preferred to the council for dealing with these vital interests of the churches. What we also need to realize is that the effectiveness of our national and state organizations is largely dependent upon the coöperation of these district associations. We need to magnify their importance and to facilitate a ready reference of important questions to them through the state organization. A system of advisory or prudential committees, such as California, Illinois, Massachusetts, Michigan, Ohio, and Wisconsin have worked out, and which, under other terminology, exists less completely in some other states, deserves careful consideration by every state conference.

The eighth recommendation, suggesting that the membership of a state conference include representatives of all churches and all ministers in good standing in the district association, has not been entirely adopted. Thirty-eight states report the existence or establishment of such a usage. In Connecticut each church is represented by two delegates. Massachusetts, New Hampshire, and Vermont do not give voting privileges to unattached ministers. New York admits one representative of each church and all ministers in good standing with the associations. South Dakota voted this year to make all acting pastors who are without ministerial standing in an association and who are not delegates from a church voting members of the state conference.

The ninth recommendation advises that the district association be the agency for ordination, the initiative always to be taken by a local church. This usage has by no means reached a settlement in the denomination. Many admit the legitimacy of ordination by association, yet prefer to encourage ordination by local councils. Twenty-five states have adopted ordination by the association as a suitable rule. Fifteen hold to the older method. In Northern California, the Bay Association has adopted the recommendation; the other eight associations follow the older way. In Minnesota, two out of nine associations have approved the recommendations. South Dakota reports the sentiment of that state as decidedly favoring ordination by local council.

The tenth recommendation related to the legal incorporation of each state body and its thorough organization under a general superintendent and board of directors with the purpose of assuming complete responsibility for the work of the Congregational churches of the state. There has been a decided movement in the direction of incorporation. Sixteen states have been incorporated since the last Council, making twenty-one in all, while eight more are in the process of incorporation at this writing. Twelve states simply report that they are not incorporated, and the rest give no information whatever. It may be said, however, that there is an unquestioned tendency for the self-supporting states to become incorporated.

A number of states have assumed full responsibility for all branches of the work of Congregational churches within their borders. Those reporting this action without qualification are the Alabama Association, Southern California, Hawaii, Iowa, Kansas, Maine, Michigan, Massachusetts, Montana, New Mexico, Oregon, South Dakota, and Wisconsin. Ohio and Illinois take a very large share of responsibility for all forms of work within their borders, but do not exclude the independent action of the benevolent societies. Several of the states named above may really follow this plan. Five states, Minnesota, Missouri, New York, Rhode Island, and Northern California, report progress in the direction of the assumption of full responsibility.

Twelve states, Northern California, Southern California, Hawaii, Illinois, Kansas, Maine, Michigan, Missouri, Ohio, South Dakota, and Wisconsin, have general superintendents. Florida has the matter under discussion. Twenty-seven states report no steps taken in the matter. In several the field superintendent of the American Missionary Association exercises a similar authority. In several of the Southern states the general superintendent of the Congregational Home Missionary Society exercises many of the functions of a state superintendent in each state.

It may be of value to glean from the experiences of the few states which are closely organized:

NORTHERN CALIFORNIA has a legally incorporated state conference, with a board of twenty-one directors who constitute the state Home Missionary Society. These directors elect a state superintendent and are responsible for all work.

ILLINOIS adopted a new constitution, May 17, 1910, which merits the careful study of all those interested in polity changes. The state conference is incorporated and has a board of trustees, seven at large, the rest nominated by the district associations. The trustees constitute an advisory committee of the conference, coöperating in that capacity with advisory committees in each district association. The superintendent is elected by the conference upon nomination by the trustees.

KANSAS. The state conference elects a state board of directors, of which the moderator elected at the end of the conference session is chairman. These directors organize the state work and are responsible for it. The state superintendent is elected by the conference.

MAINE. The board of directors name a superintendent who is confirmed by the conference. The moderator is a member *ex officio* of the board, but not necessarily the chairman.

MASSACHUSETTS has provided for district and central advisory committees as a means toward the complete and permanent organization of all the Congregational churches within the state. It does not elect a board of directors with full powers.

MICHIGAN has incorporated as a conference with a board of trustees. This board appoints a general superintendent, subject to the confirmatory vote of the conference. The superintendent is not a member of the board.

MISSOURI has organized in a way which is substantially similar to Michigan.

OHIO elects a board of trustees which nominates all state officers of the conference. The moderator is elected at the end of the session and serves for one year. The board directs all activities and appoints all committees.

SOUTH DAKOTA. The board of directors is named partly by the associations, partly by the state conference. From this an executive committee of seven is chosen. The directors elect the superintendent and are responsible for him to the conference. There are nine organized departments of work.

WISCONSIN elects directors, who nominate a superintendent who serves three years and has the general management of all Congregational affairs. The moderator is the president of the corporation during his term of office.

One of the most perplexing questions before our state bodies to-day, particularly those which take entire charge of the support of their own churches, has been their relations with the national benevolent societies. All of these states nominate corporate members of the American Board and elect a director of the Congregational Home Missionary Society. Their relations with the American Missionary Association, the Education Society and the Congregational Sunday-School and Publishing Society are those in process of adjustment.

Northern and Southern California elect advisory committees to work with each society. This is the usual plan adopted by such states. It does not give entire satisfaction inasmuch as each missionary society follows its own policy unhindered by such a committee or by any authority within the limits of the state.

Michigan and Wisconsin have assumed the right to appoint the Sunday-school superintendent for those states and to have absolute control of his movements, consulting with the Sunday-School Society. Michigan divides the expenses of the work and the receipts of the work with the national society. Wisconsin assumes the expenses and grants a percentage to the national society. Kansas is trying a plan of coöperation with the national society by having a committee appointed by the board of directors, with which the superintendent appointed and paid by the national society works. This committee reports to the directors at their regular meetings.

Your committee offers no recommendation relating to this matter, inasmuch as the Council of 1907 referred it to a special committee which will make its own report.

These annotations show very clearly that Congregationalists are determined to preserve the autonomy of the local church and the independence of the district associations. They will not consent to any form of organization which threatens either freedom of opinion or of action. When this autonomy is understood to be carefully guarded there will be in most of the states a genuine readiness for a centralization which will make for larger efficiency in our denominational work. Congregationalism desires no ecclesiastical machines and does not propose to create them. What Professor Nash happily terms " the direct democracy of the local church " is a precious part of our heritage. Far from yielding it, we should protect it from impairment. But our freedom must be a freedom that acts with ease and efficiency in the business of the churches.

The failure on the part of some of the leading states to take action upon the recommendations of the Council of 1907 is not to be interpreted as a spirit of hostility to progress so much as an attachment to individualism. In the opinion of your committee, there is little or no desire apparent in the states which have adopted stronger organizations to go back to their old plan of work. We think that more time should be given for the general adoption of the recommendations of 1907, in which we heartily concur. We do not care to recommend further changes in state polity at the present time further than to call attention to the scheme of advisory committees, mentioned above, as one detail of constructive advance worth careful consideration.

Five questions of polity are before our church to-day which are worthy of careful consideration at the present time. They relate exclusively to national methods of procedure.

The first of these is the relation of the seven national societies to the churches. There are many who desire an undisputed and complete control of our associated missionary and benevolent work by the churches through their state conferences and the National Council. This matter, having been referred in 1907 to a special commission, need not be discussed in this report. It is a far-reaching proposition, involving many serious legal questions, and possibly calling for a referendum to the churches before its final settlement.

A second question is the relation of the Congregational Brotherhood, as a national organization, to the churches. This organization was authorized by the last Council, and steps were soon taken for its establishment. Since that time the Brotherhoods have begun to be organized in each state as a department of the state conference. It is the hope of the officers of the Brotherhood that the national organization may be similarly related to the churches as a department of the Council. This matter, also, being under the jurisdiction of a special committee on Congregational Brotherhood, requires no action by this committee.

The question of the frequency of the meetings of the Council is one of timeliness. The business of our denomination is now of such importance that the opportunities afforded for its dispatch by the crowded gathering held once in a triennium are absurdly insufficient. The question raised is whether the Council should not meet annually. Your committee cannot affirm that there is a well-defined opinion in the denomination upon this matter. The Council is rapidly becoming a more and more important factor in the life of the denomination. If it is to become an administrative body, its sessions should be held annually. The alternative would seem to be an executive committee with considerable powers.

More essential, still, to the efficiency of our scheme of service is the adjustment of the moderatorship of the Council. By common consent the moderator now has a tenure of three years, but the constitutionality of this arrangement has been questioned. The original office was carefully limited. It ceased with the Council over which the moderator presided. But at Chicago, in 1886, for the sake of promoting the prompt organization of each Council, the moderator of one Council was authorized to open the session of the Council next following and to name the committees on Nominations, Business, and Credentials. In 1895, at Syracuse, the authority to name these committees was withdrawn and he was merely permitted to name the Nominating Committee, subject to the approval of the Council. In 1901 at Portland, Me., Dr. Amory H. Bradford was elected moderator. Interpreting By-Law XIV to mean that he was the moderator until his successor was elected, he served the churches in a representative capacity from 1901 to 1904. At Des Moines in that year a resolution was adopted which recognized and approved this wider interpretation of the functions of a moderator. Dr. Washington Gladden acted accordingly during his term, and Mr. MacMillan has been repeatedly welcomed in Congregational circles as our moderator since 1907. This practice seems to reflect the desire of the majority of our churches. If this be true, the status of the moderator should be defined constitutionally and with clearness. Professor Nash, in his recent book on Congregational Administration has well said of the moderatorship, "[It is] an eminent post of honor and service, — not a prize of ambitious politics, but a stewardship entrusted to capacity and consecration. Its occupant should be a man of national proportions, administrative ability, and spiritual power. He is for the time the first man in the Congregational land."

But the most important change that is called for denominationally is a change in the secretaryship. It has become in our usage mainly an editorial office. Its importance and efficiency as now conducted must not be overlooked, but the present movement in Congregationalism seems to demand an expansion of the office. The secretary of the National Council should be our recognized leader in promoting the great issues of the denomination. The editorial work should go on under his general direction, or under an Editorial Secretary, but his work should be that of an "organizer of our national forces for world-wide enterprise." It seems to your committee better to have a salaried secretary than a salaried moderator. We can have the services of a great moderator at a comparatively slight outlay; a secretary of national size with the capacity of constructive leadership of the churches must have an adequate salary and liberal expense account.

Congregationalism needs just such leadership at the present time. We are trying many experiments. Notably among them are the congresses held on the coast, in New England and in the Southwest, and planned for other sections, at which the laity and clergy have sought to formulate fresh expressions of our denominational consciousness and new means for promoting denominational efficiency. As a denomination we are getting ready for a general reformulation of methods by which the status of our national executive officers, the place of our Council in the management of denominational interests, the relation of the churches to the benevolent societies, the adequate support of our benevolences, and the other important problems of to-day may be brought into a genuine unity. That this may be achieved without impairing in any degree the independence of the local church or of the district associations is our conviction.

The questions at issue which this Council may be asked to decide are so perplexing and many-sided that many delegates may hesitate to take action. Only the churches can finally determine whether they desire an administrative council, meeting in annual session, directing the affairs of the whole church, with a body of delegates whose expenses are paid. Your committee would favor (1) the adoption by this Council of resolutions which clearly express its desires in these respects, and (2) the appointment of a commission, empowered to consider all matters of denominational polity referred to it, to report to the next Council a unified scheme and to submit for adoption a new constitution and by-laws. This committee should be also empowered to test its conclusions by a referendum to our churches. To accomplish these ends, your committee submits the following resolutions:

(1) The Council recognizes the importance of the recommendations of the Committee on Polity of 1907, reaffirms them as being a sound and progressive expression of Congregational polity in the different states, and recommends their general adoption.

(2) It further approves of the appointment of an advisory committee in each district association to coöperate with the advisory committee or board of trustees of the state conference in dealing with the general interests of the churches.

(3) Recognizing the value to our denomination of adequate

leadership, this Council hereby reaffirms its approval of that conception of the office of moderator which encourages the incumbent to assume the task of denominational inspiration and service, acknowledging him as our most representative leader during his three years of service, but without other authority in his acts and utterances than their weight and force convey.

It further approves of a broader interpretation of the office of secretary, which shall provide not merely for the existing editorial and office functions, but include the active management of such interests as are placed in charge of the Council and not otherwise provided for, and the general function of leadership among the churches, counseling with conferences and associations, and promoting the great issues which our churches are working out.

We would also present the following recommendation:

In view of the conflict of opinion regarding changes in the methods of national administration which this Council should adopt, your Committee on Polity recommends that the Council appoint a carefully chosen Commission on Polity of not less than fifteen members, empowered to consider the questions on which the Council is in doubt; to develop a consistent scheme of national activity; to test its conclusions, if necessary, by a referendum to the churches, and to submit to the next Council a constitution and by-laws which shall adequately express the will of the denomination.

We further recommend that the Council make provision for the expense of the meetings of this commission.

Respectfully submitted,

Frank K. Sanders,
Albert E. Dunning,
Curtis M. Geer,
Frank S. Fitch,
Benjamin F. Blair,
Stephen B. L. Penrose,
Lucius O. Baird,
Henry M. Tenney,
Henry W. Darling,
Committee on Polity.

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION TO THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES FOR THE TRIENNIUM ENDING OCTOBER, 1910.

The Committee on Religious Education was appointed in 1904 at Des Moines, "to take into consideration all questions relating to the interests of religious education in our churches, and, so far as may be feasible, to give practical form to its conclusions."

During the triennium preceding the Cleveland meeting, it did not seem feasible for the committee to propose any specific Congregational movement. It could only recognize with approval the numerous experiments, many of them under Congregational leadership, which were under way for the betterment of religious instruction, and ask for a continuance of its commission.

The three years that have passed since 1907 have been years of rapid progress in the organization and development of religious education in our own denomination and throughout the country. The opposition once encountered to the formulation of a scientific scheme of religious education, based upon the real facts of the growing consciousness, has largely disappeared with the clearer and more general understanding of its desirableness.

Our own churches have usually shown a readiness to consider and adopt methods which give promise of better results, but the vast majority of them have also desired to keep in line with the plans of the International Sunday-School Association. With the adoption in June, 1908, by the International Convention at Louisville, of a resolution favoring the publication under International auspices of a genuine system of graded lessons, the way has been opened for a very general advance in Sunday-school instruction of which our own Sunday-School and Publishing Society and our churches have not been slow to avail themselves. It is pertinent to state in this connection that our own denomination furnished no small share of the influence which carried this movement for more scientific methods in

Sunday-school work past the stage of demonstration and popularization to that of adoption. It means much for the future of organized religious education that all classes of thinkers may heartily join in its promotion, undeterred by the fear of impracticableness or by the charge of disloyalty or of lack of sympathy with evangelical truth. The time-honored hindrances have lost their power.

During this triennium our own Sunday-School and Publishing Society has made a real advance in its work of leadership in religious education, notably during the past year. (1) It has put out, under a plan of syndication with several other strong denominations, the new graded courses outlined under the auspices of the International Sunday-School Lesson Committee. To assume the cost of publishing these lessons required some courage on the part of the directors, but the cordial reception of them by our own churches has made the venture profitable from its inception. (2) It has elected and installed Rev. B. S. Winchester, D.D., formerly of Winnetka, Ill., as its educational secretary, with the duty of organizing and promoting the interests of religious education among Congregational churches. Dr. Winchester had already, prior to his election, given ample practical proof of his competence for this educational leadership. (3) The society voted in April, 1910, to set aside $2,500, as a special expense fund for the promotion of this work. This sum has since been increased to $5,000, and may become a still larger sum in order to carry out with efficiency the far-reaching plans now inaugurated. (4) In 1908 it organized one section of its field — the Southwest —with Rev. James P. O'Brien as educational secretary, with headquarters at Kansas City, and during the current year it has appointed Rev. Miles P. Fisher to a similar position on the Pacific coast. The results of this organization will be quickly apparent. (5) It has persuaded Professor Edward P. St. John and Miss Margaret Slattery, two of the most efficient and popular experts in religious training in our denomination, to promise a liberal share of their time to the promotion of the forward movement of religious education among our churches, beginning with the fall of 1910. They will be available for field work. (6) It has begun the syndicated publication of a series of practical hand-books on religious education in which will be formulated in helpful fashion the experience of the foremost leaders of to-day. (7) It has greatly improved its standard publications, such as the *Pilgrim Teacher* and the quarterlies, which relate to the annual Uniform Sunday-School Lesson course. On January 1, 1911, the *Pilgrim Teacher* will be substantially enlarged to meet more fully the needs of teachers in graded Sunday-schools.

These advance steps are to be highly commended. They represent all that can fairly be accomplished within the range of expenditure of current income which the directors are justified in making. The last annual report, dated April, 1910, shows that, as soon as the financial condition of the society warranted the action, the directors have been generous in providing for future development. For the past four years they have had the difficult task of restoring a wasted surplus and establishing the society on a sound business basis. The changes likely to result from the new educational methods will, not improbably, both increase the cost of the production of lesson helps and decrease the profits of the business. The directors must therefore provide for a large margin of safety in such undertakings, and cannot, in reason, be expected to provide from the profits of the business department for the total cost of an aggressive, well-organized educational campaign during the next triennium.

No denominational need, however, is more insistent than that of a vigorous campaign of education and organization among our churches, whose rapidly awakening interest needs wise guidance. Our Sunday-School and Publishing Society should assume the leadership of this campaign, since, according to its last annual report, over eighty-five per cent of our Congregational churches in the United States depend upon the Society for the materials of religious education, and can be directly and readily influenced through it. Such a movement will involve the provision of additional superintendents in the field, the holding of many special conferences, the participation in conference and association gatherings, the wise use of experts in varied forms of leadership, and the building up of an adequate literature of religious education. The syndicate plan, already alluded to, makes progress possible in this last-mentioned field of huge expense and great financial risk. To such a campaign of education there will surely be a prompt and hearty response.

By its promotion our Society can add greatly to the importance of its much-appreciated work for the denomination.

The Society is likewise well equipped to take an active share in promoting that larger yet quieter work of religious education which finds its sphere in the home and social life of the parish, in the general religious development of the church, and in the thinking of many men and women. Every pastor is in some sense a religious educator. Upon him rests a heavy responsibility for the religious awakening, uplift, and progress of a community in ways which no formal educational scheme can cover. He at least can realize the great value to the denomination, as assets in religious education, of such a periodical as *The Congregationalist,* and of a literary output of the first rank. These assets may be vastly increased in value by a more general recognition. If *The Congregationalist* could double its list of subscribers, or if our Congregational men of literature gave the Pilgrim Press a more frequent opportunity to publish their representative output, it may be questioned whether any other denominational periodical or press could surpass ours in worthy and notable achievements. As the case stands to-day, the Society deserves the hearty approval of the denomination for what it has done since 1907.

Your committee notes with approval the establishment of several factors in religious education in which we as Congregationalists are deeply interested. The first of these is a pan-denominational institution, in whose councils our leaders have always been prominent. It is the Religious Education Association, organized in February, 1903. This organization, now entirely free from debt, wisely organized and led, is becoming increasingly effective as an agency for the awakening of public sentiment in favor of better methods in religious education, for the dissemination of correct principles and methods, and for the uniting of all those interested in such problems for their scientific study and efficient promotion. Its entire term of existence has been a period of service to our denomination, which deserves hearty recognition.

Another factor of no less importance is the establishment of institutions, or of departments in institutions previously existing, which affords specialized instruction for those who must become the dependable leaders of the coming generation in religious education. The Hartford School of Religious Pedagogy has abundantly proven the existence of an active demand for the graduates of a school devoting itself wholly to the training of educational leaders. Within a year, three at least of the seminaries to which our Congregational youth are accustomed to flock for ministerial training have organized well-equipped departments of religious pedagogy. Some of our colleges are considering their possible place in this work. As a denomination we have yet failed to solve the problem of coördinating our resources. We do not lack resources, but we are not using them to good advantage. The determination of the place of the Christian college in the training of effective leadership for our churches, and the welding into one well-ordered scheme of the varied institutional assets of the denomination, will be one of the fascinating tasks of the next three years.

There has come into being with this triennium a new profession, that of director of religious education. At the last annual convention of the Religious Education Association, held at Nashville in 1910, there was held a conference of such directors, at which ten reported. Some of them ranked as assistant pastors, others as church workers. Some were connected with one church only; others represented the grouped interests of one city. The demand of cities or towns and churches for such trained leadership is at present far beyond the existing supply. It is everywhere coming to be seen with clearness that the average pastor of a good-sized church, unless he has been technically trained, cannot, with his manifold duties of coördination, supervision, visitation, and general instruction, give the time or possess the knowledge of detail essential to the scientific development of the educational work for his parish children and youth. He has ample justification for a trained associate who can organize, direct, and inspire these details of service, not diminishing his influence, but augmenting it. Large and wealthy churches may be trusted to take this step. What we need to learn as a denomination is that a group of Congregational churches in a city, or a group of churches of any denomination in any fair-sized town, may attain the same advantage by combining to share the services of one able director. The whole secret of success lies in trained leadership. If we can have one thoroughly equipped leader in every church or community, not only full of enthusiasm, but trained to the appreciation and use of modern methods, there is no reason why the work of religious instruction may not be very fairly provided for.

Grateful mention may be made of the progress, during this triennium, of pedagogical research and of the relatively definite agreement, among those who are qualified to hold an opinion, upon the essential principles which must underlie a sound system of religious education. There will always be a wide variety of judgment regarding the application of these principles to an actual scheme of study, and, consequently, a variety of educational schemes offered to the public. So difficult, however, is the preparation and so expensive the publication of a complete course of graded lesson studies that the really available schemes for the religious education of the constituency of the church will always remain few in number.

It is also worthy of notice that real progress has been made of late in two directions, each of them important. The various denominations have been getting closer together. Their willingness to syndicate in religious publication has been mentioned. But on July 1, 1910, there was organized an Interdenominational Sunday-School Council which seems destined to unite the denominations very much more closely and effectively than has hitherto been the case. A similar tendency has been developing within our own denominational lines toward the union of the different missionary societies in their educational activity. It has been proposed that an educational missionary secretary be appointed to represent all of the societies. It seems to your committee important that the man who is finally selected for this work should be one familiar with the history and practice of religious education, and that he should be associated in the closest possible way with the educational work of our Sunday-School and Publishing Society. His work might well include every kind of expressional agency in our churches. Such an officer would have an extremely broad field, with abundant responsibility. He should be located as closely as possible to Dr. Winchester, so that the expressional activity of the Christian life and the instructional work carried on in our churches may be thoroughly coördinated.

It is very evident that the next triennium will be one of rapid educational advance among our churches. In view of this fact the Council should consider carefully the steps which it may take in the promotion of practical methods of advance.

Your committee recommends:

(1) That the Council express its hearty approval of the enlightened and generous service in religious education rendered to the denomination during the past triennium by the Congregational Sunday-School and Publishing Society, of its progressive publishing policy and its far-reaching schemes for developing the leadership in religious education needed by our churches. The Council reaffirms the willingness of the Congregational churches of the country to respond to a special appeal for funds for the promotion of this work in addition to that which the Society makes for its work of Sunday-school organization and extension.

(2) That our Congregational churches aim to place their work of religious education on a sounder basis, with thoroughly trained men or women as directors of religious education in every large church or over groups of churches.

(3) That your Committee on Religious Education be authorized to secure the appointment of corresponding committees in each state conference and district association, with which it and the representatives of the Congregational Sunday-School and Publishing Society may coöperate in bringing to pass three desirable ends, viz., —

(*a*) The general adoption of some scheme of teacher training which will promote the efficiency of our Sunday-schools. This would involve no break with the plans of the International Sunday-School Association, but would merely be better adapted to our denominational needs.

(*b*) The general adoption of some scheme of standardization, by which schools may be classified. Few pastors or superintendents have a clear-cut ideal toward which they are working. The formulation of simple standards will open the way to many needed reforms.

(*c*) An active response among our churches to the policy of the Congregational Sunday-School and Publishing Society under its educational secretary, Dr. Winchester. Without such a simple but general system of committees, the best results cannot be reached with the means at his disposal.

(4) That the Council express its approval of the action of the

International Sunday-School Convention at Louisville in 1908, in authorizing its Lesson Committee to issue a system of graded lessons for Sunday-schools, and of the unflagging zeal of the International Executive Committee and its staff of officers in promoting the efficiency of our Sunday-schools everywhere, and that we pledge the active sympathy and support of the Congregational churches to all wise and enterprising endeavors.

(5) That, recognizing the supreme place of the home in any scheme of religious education, the Council would urge upon all Congregational ministers that they bring publicly the responsibilities of parents before their congregations at least once each year, selecting, perhaps, the Rally Day of the Sunday-school in the fall, or Children's Day in June.

(6) Realizing, likewise, the importance of the fullest use of all of our available resources for Christian education, the Council would urge upon all of our Christian colleges and theological seminaries that the question of the wise utilization of their equipment in the promotion of religious education be given careful consideration without delay, in order that all possible means be taken for the equipment of competent leaders and intelligent teachers. It hereby authorizes its Committee on Religious Education to hold such conferences with the representatives of these institutions as may lead to some concerted agreement in action.

(7) That the Council approves the proposed appointment of an educational missionary secretary, and urges that the field of his activity be made to cover, as far as possible, every agency of religious expression among young people, and that he be associated as closely as possible with the director of the educational work of the Sunday-School and Publishing Society.

(8) That for the furtherance of these and other pertinent ends, the Council reappoint a Committee on Religious Education, of from five to nine members, to serve during the next triennium.

Respectfully submitted,

FRANK K. SANDERS,	MARY E. WOOLLEY,
ALBERT E. DUNNING,	WILLIAM HORACE DAY,
JAMES A. BLAISDELL,	SAMUEL T. DUTTON,
EDWARD I. BOSWORTH,	CHARLES A. BRAND,

Committee on Religious Education

REPORT OF COMMITTEE ON TEMPERANCE.

The question of temperance as it relates to the traffic in intoxicating beverages occupies a larger place in the mind of the public than ever before.

The limited time set apart for this report will only permit the briefest references.

Opposing Forces.

For the first time in history, Christianity is challenged by an organized and defiant foe. What the church as an institution is to the Kingdom of Light, the saloon is to the Kingdom of Darkness. What the one builds, the other destroys. They are by nature and must be forever opposed to each other.

The Moral Issue.

The moral issue as a necessary factor in self-government appears in stronger light than usual. The public record of the brewers and the liquor traffic from the time of the Whiskey Rebellion in 1794 to the last meeting of the National Liquor Dealers and Brewers' Congress makes clear the fact that the traffic is a menace to the government, a nullifier of law, and a breeder of anarchy and disorder.

The National Model License League is the latest organized effort to unite all the interests of the liquor traffic in the country. Its declared purpose is to " defend the trade " and " to support for public office only candidates committed to the interests of their traffic, and to work at the ballot box against the election of any other." They operate largely through the pseudonym of " personal liberty." They stand for high license and regulation, and then defy the law and refuse to be regulated.

The *National Liquor Dealers' Journal* recently contained an editorial which said: " Christian patriotism and American patriotism are widely apart. The former is patriotic to its narrow, unjust dogma, and would arbitrarily force all peoples under its own vicious rule."

It further said: " The supreme question now is, ' Shall the church rule this country and turn the hand on the dial of liberty back to class slavery?' The Supreme Court of the country is now confronted with the sad results of its own un-American decision in making prohibition the supreme law instead of liberty. It was Christian patriotism which made that court an enemy to American patriotism."

This is a direct attack upon two of the most sacred institutions of our government, namely, the Church and the Supreme Court.

The fact that the liquor interests of the country have thus taken their position and declared their attitude toward the church and the government may not be an unmixed evil. By these and other statements, as well as by its deeds, the enemy locates itself.

On the other hand, "In many places this has solidified the Christian forces and developed a spirit of unity which, disregarding minor differences as to methods, has rallied influence and effort against the common foe to the great advance of private virtue and public morals."

"In no other movement has the solidarity of the Christian Church yielded more significant results."

PROGRESS.

Civilization advances along many lines. The saloon as an institution promoting the drink habit is an obstacle to progress in every direction. The science of to-day is publishing its condemnation even of moderate drinking.

Dr. Frederick Peterson, of Columbia University, says: "Alcoholism is one of the common causes of insanity, epilepsy, paralysis, diseases of the liver and stomach, dropsy, and tuberculosis. The father or mother who drinks, poisons the children born to them, so that many die in infancy and others grow up as idiots and epileptics."

Dr. McNicholl, of the Academy of Medicine of New York, says: "Fifty-five thousand school children were examined. Of those free from hereditary alcholic taint, ninety-six per cent were proficient and four per cent were dullards. Of those with hereditary alcholic taint, seventy-seven per cent were dullards and only twenty-three per cent were proficient, while seventy-six per cent suffered from some form of neurosis or organic diseases."

Dr. Weyman, one of the government counselors of the Working Men's Insurance Incorporations of Germany, declares that " every variation in public health is a matter of profit or loss in insurance economy." " Alcoholism increases the cost of insurance by leading, indirectly, to diseases of the stomach, liver, and nervous system, and, directly, by promoting tuberculosis and nerve diseases." " It increases the liability to accidents and renders them more serious." " Alcoholism is one of the most serious sources of injury to public health."

It is an established fact that alcoholism is responsible for nearly ninety per cent of the pauperism and crime in the United States as well as in foreign countries.

The sixtieth session of the United States Congress, in its report of the Commission on Country Life, says: " The saloon is an institution that must be banished from at least all country districts and rural towns if our agricultural interests are to develop to the extent to which they are capable."

Samuel Gompers, president of the American Federation of Labor, declares: " The time has come when the saloon and the labor question must be divorced."

The railroad and manufacturing interests are making more stringent prohibitions against frequenting the saloon and the drinking habit year by year in the interest of safety and economy.

Federated Council of Churches.

The liquor traffic was declared by the Council of the Federation of Churches of Christ in America to be " a parasite on the body of trade, that our mad houses are more and more crowded with people drawn thither by drink, and that the saloon stands in the way of the progress of the great constructive forces of civilization."

But why cite these things? Because we are fully convinced that, when the churches see the facts as they really exist, they will not be indifferent, and they cannot remain silent.

That great Council further declared that " in our land no evil can long withstand the power of the Christian churches united."

The first plenary council of the Catholic Church of Canada, held in 1909, declared that " among the social evils which have already wrought untold harm in our country, we wish especially to single out that of intemperance It has above all been realized that the evil should be attacked at its source, viz., that the traffic in intoxicating liquors should be suppressed." Signed by thirty-eight archbishops, bishops and administrators.

LEGISLATION.

On the first day of January, 1910, prohibition laws went into effect in Alabama, Mississippi, and North Carolina, giving the country nine prohibition states.

Of the 2,885 counties in the United States, 1,733 were dry January 1, 1910.

Of the 23,000,000 of population south of Mason and Dixon's line, 21,000,000 have outlawed the saloon.

Forty-two million of the people of the United States live in territory where it is illegal to traffic in intoxicants.

Of the advance made, Rev. P. A. Baker, D.D., general superintendent of the Anti-Saloon League of America, says:

" The greatest gain made, in my judgment, has not been in the municipalities, counties, and states that have voted 'dry,' but in the healthful, permanent public sentiment that is being made against the beverage liquor traffic amongst all classes of citizens. The saloon is rapidly coming to be looked upon as the enemy of everything that is decent and right, morally, socially, and commercially. The success of our movement is that it has brought this reform back to the church, and, as no movement in the past, it is getting the ear of the people because of its practical and sane methods. In short, the great advance is not in the things actually done, but in the preparation of the people for the work that is to be done."

" The greatest danger to our reform is that most of our friends have literally no conception of the gigantic task that lies before us. The easy fighting is past, the hard fighting is before us. We are coming upon the centers of population, where the liquor traffic has utterly spoiled and debauched the citizenship. The League's great work has been and is now the federating of the forces."

Another great leader says: " The problem so far as the movement is concerned resolves itself into two propositions; first, to get the people ready and willing to vote the saloon out, to show them the sophistry of the old notion that saloons and prosperity go together; and, second, to secure legislation for the people by which they can vote the saloon out."

LOCAL OPTION.

The great victories in winning dry territory have demonstrated the saneness of home rule on the question of the legalized liquor traffic, otherwise known as "local option"; the principle is as old as the Constitution and has never been confined to the question of the saloon.

Your committee, through its secretary, ministers, and churches, placed the action of the last Council before the proper committees of the United States Congress, and, in coöperation with the Woman's Christian Temperance Union (and other agencies), petitioned for the passage of "federal legislation" that would protect the "dry territory."

The C. O. D. Liquor Shipment Bill was passed and became effective January 1, 1910. This was a great step in advance for the federal government, and demonstrated the right to control in such matters.

The Anti-Saloon League is now engaged in a great national crusade to secure the enactment of the Miller-Curtiss Inter-State Liquor Bill. This bill would constitute intoxicating liquors as a "special class," and thus be another step toward the protection of dry states from the forcing of the traffic into their midst after the people have voted it out. Every member of the United States Congress should hear without delay an emphatic appeal for this bill from their Christian constituents.

The League is a federation of churches of all denominations. It antagonizes no friends of temperance, but would help every movement that can possibly lead to the extermination of the un-American saloon.

Your committee has not deemed it expedient to ally our churches with the plan of federation that occupied so much of the last report.

SOCIAL UNREST.

The saloon has become the center of social unrest in our cities. The saloon fattens the brewer, strengthens the distiller and wholesale liquor dealer, enriches the mercenary politician, promotes the vilest and most dangerous mergers of the country, while it reduces to abject poverty its best patrons. The cry for a new social order is based upon conditions not theories. Our cities throb with an intense social fever that is ready to burst forth into raging mania, disorder, and anarchy.

Home Missions.

The Church of Christ in America is challenged with a loud cry to renewed efforts to solve the home missionary problem.

There is an increasing appeal for an equitable distribution of the profits of labor, an irresistible call for the establishment of methods of social, economic, and civic justice.

These signs of the times are as persistent and mighty as the sure progress of the kingdom of heaven, but such demands can never be realized while the saloon continues to poison the blood in the veins of the towns, villages, and cities of this land. With all the great work of the home missionary boards, the saloon continues to destroy men many times faster than the church can rescue them. The greatest movement in the interest of home missions in our land would be the annihilation of the public legalized liquor traffic.

Education.

The appeal is made to educate the people. This is legitimate and should be emphasized; however, it must be borne in mind that education applies generally to the coming generation. There is a danger that the plea to wait for education may be made only a subterfuge under which citizens may take refuge from the performance of an unpleasant duty that demands present action.

We offer for your consideration the following:

Whereas, we hold the profound convictions: First, that the redemption of the individual, the state, and the nation is to be by Jesus Christ through the established methods of his kingdom, and that " the gospel is the power of God unto salvation " of men as individuals, and of the state, from the curse of the liquor license system;

Second, that modern temperance reform must be an attempt to secure the prohibition of the beverage liquor traffic by the people themselves, so that when the people vote the saloon out of a county or state they can send representatives to the legislature who will execute the temperance sentiment of their constituents;

Whereas, there is to be a vigorous legislative campaign of unusual interest for the purpose of securing federal legislation in the interest of the protection of dry territory against the system of federal license now in vogue, whereby the will of the voters of the state are to a certain extent nullified by the federal law;

Therefore resolved, First, that the Temperance Committee of this Council be authorized to represent the action of the National Council at the United States Congress in coöperation with other agencies for the passage of the Miller-Curtiss Interstate Liquor Bill.

Second, that we urge all Christian voters to support men for office who will represent the moral convictions of a Christian citizenship in making and enforcing just law.

Third, that we recommend a campaign of pledge signing among old and young, that the dominant public sentiment and practice may continue to be total abstinence.

Fourth, that we commend the action of Congress in its firm resistance to the reestablishment of the sale of intoxicating beverages in the "army canteen."

Fifth, that we approve the action of Congress in prohibiting the sale of liquor to Indians, and its vigorous enforcement of the law.

Sixth, that we recommend the dissemination of literature in the chief immigrant languages giving the results of scientific inquiry as to the effects of alcoholic beverages.

Seventh, that we heartily commend the zealous and varied work of the Woman's Christian Temperance Union.

Eighth, that we strongly commend the work and methods of the Anti-Saloon League in promoting a nation-wide campaign on non-partisan and interdenominational lines, with a platform of morals and action upon which all good citizens may unite; and that we strongly deprecate any effort to multiply agencies at a time when the greatest need is for that unity of coöperation which can alone avail against a foe so powerful and unscrupulous.

CHARLES L. MORGAN,
J. B. GONZALES,
H. L. WHITEHEAD,
PETER A. COOL, *Secretary,*
Committee.

REPORT OF THE COMMITTEE TO PREPARE AN ORDER OF WORSHIP.

For nearly a quarter of a century the growing desire of our churches for an improvement in their worship has found expression in our National Council of Congregational Churches.

In 1886, 1889, and 1901, the National Council appointed committees to consider the subject. These committees reported the prevailing customs among our churches, showing manifest tendencies toward an enrichment of the service of worship. They also offered valuable suggestions, but did not present a Common Order of Worship for adoption.

The last National Council at Cleveland, in 1907, in response to a memorial of the "Church Service Society," appointed another committee to prepare and present to this Council a "brief Order for Common Worship, catholic in spirit, evangelical in doctrine, and truly expressive of our heritage in the reformed faith and our larger communion with ancient saints and the church throughout the world." This committee has undertaken to carry out the intent of the National Council, though realizing that it is a task of great delicacy and difficulty, owing to widely differing views and tastes.

In order that the proposed order of worship may be better understood, it will be well to consider briefly the nature of public worship and the proper method of conducting it.

WORSHIP.

The worship of Almighty God brings us into fellowship with the Infinite Spirit. In this august presence, hope, courage, peace, and power come to the soul. Were there no other effect of public worship than the awakening of the consciousness of God, our Father, with whom we commune, it would be one of the most transforming agencies in human life. Not only do we speak to God as we worship together: God speaks to us.

There are some who magnify the sermon and belittle the other elements of worship. There are others who magnify these at the expense of the sermon. Both are alike mistaken. The message of the preacher as an interpreter of the great truths of life is of unquestioned importance, and should be regarded as a leading feature of public worship. It should not be forgotten, however, that as worship is the primary purpose of our Sunday assemblies, the sermon should not be so magnified as to overshadow the service of praise and prayer, in which, face to face with God, we pour out our confessions, our thanksgivings, and our supplications.

Worship, to be effective, should be reverent, orderly, in good taste, and congregational.

1. It should be reverent. The approach to the house of God should not be with thoughtlessness and indifference, but in a spirit of deep reverence. On entering the sanctuary a silent prayer should be lifted for a blessing on the day, the preacher, and the people. A worshipful attitude should be observed in prayer. One should enter personally into the service by a glad and earnest participation in both prayer and praise.

2. It should be orderly. The several acts of worship and instruction should be suitably adapted to each other and to the convenience of the worshipers. There should be a progress in the service. Worship naturally moves from Aspiration to Praise, from Praise to Prayer, and from Prayer to Reflection, culminating in Inspiration. To arrange the service in harmony with this ideal is not to rivet the fetters of formalism upon the congregation; nor is it to abridge the freedom of those who lift their hearts to God. It is to make the order of worship natural, logical, noble, and inspiring. It should not depend upon mere whim and impulse. Some order of worship is followed in all our churches. The only question is whether the simple and meager order of former days may not wisely be enlarged and enriched.

3. It should be in good taste. The increasing culture of our age makes this important. As we demand a higher literary standard in our hymns, so we need to have the other features of our worship such as will not be offensive to a cultivated taste. A logical progress of thought, nobility of expression, fitness of phrase, the rhythm of well-balanced sentences, will help to deliver the service from a hard and arid barrenness on the one hand, and a rambling and desultory emptiness on the other. It will make the acts of worship like steps to the altar on which

the soul with ease and delight may ascend to lay its sacrifice of praise and prayer before God.

As Dr. John Watson has well said, "If public worship is to feed faith in her straits, and fill the soul with heavenliness, then it must be a beautiful function to which the minister in our day ought to give loving study and attention. People to-day cherish the belief that the service of the church ought to represent the very ideal of thought and feeling and language, that from beginning to end there must not be one jarring note in the spirit, or one infelicitous expression in the form."

4. It should be congregational. It is not merely an individual worship which we render in the sanctuary. We are there as a congregation of God's children to worship together. There are many parts of the service of praise and prayer in which the congregation may fittingly unite; and when all hearts and voices join in such expressions of devotion it deepens the sense of personal communion with God and adds impressiveness to the whole service. Such united worship, in which the entire congregation audibly participates, is edifying and inspiring.

We shall be still further prepared to understand what our order of service should contain if we consider the different features of such a service.

The Reading of the Scriptures.

The critical study of the Bible has not diminished regard for it as a devotional book of unique and indescribable value. It rightly holds a place of preëminence in our services of worship. Its public use is twofold: for the expression of worship, and for the purpose of instruction.

As a manual of devotion the Bible has no equal. The Psalms, the Prophecies, and other passages from its pages, afford material for a sublime liturgy, or, as the literal meaning of the word implies, a united act of worship in which the whole congregation may join. We have already accustomed ourselves to this by the use of responsive reading, which has become a general practice in our churches.

But the Scriptures are to be read, also, by the leader of worship, for impression and instruction. We may well urge a much more thorough and general use of Scripture for this purpose.

Care should be taken to select passages in harmony with the theme of the sermon, so that there may be a logical unity in the service. It is fitting also to adapt the selection to the great festivals of the Christian year. A wider range may well be given to such readings than is common with some pastors, who might be surprised to find on examination how small a part of the Scriptures they had read to their people during a year. Some pastors, on the other hand, read two Scripture lessons at each service, so planning them that many of the most impressive portions of both Old and New Testaments are read to their people each year. Such a method may be made far more effective in promoting spiritual culture than the desultory, haphazard, and fragmentary use of Scripture which is too common.

The Service of Praise.

The ideal here is that of a worshiping congregation. "Let everything that hath breath praise the Lord." Every man, woman, and child in the entire congregation should have as large a share in the services of song as possible.

We thoroughly believe that no music is too good, and no musical talent too fine, to be used in the service of praise. The noblest words and the very best music should be used in the songs of the Lord's House, but no method of their use is a good one which discourages or deters the entire congregation from participating in the singing.

Undoubtedly the best leadership of a congregation is a strong chorus choir, well drilled and directed, with, if possible, a soloist or quartet in the center. Such a chorus produces a volume of harmony and a vigor of impulse which inspire and allure to participation. Such a chorus also will be able to render the anthems far more effectively than a quartet alone, modern church music being written with a special view to the impression which may be produced when the artistic few are supported and reinforced by the strong chorus in the majestic and thrilling climax. It is a matter of congratulation that most of our stronger churches are now thus equipped. The smaller churches may also have the same aid to worship if pains enough be taken, and if there be a good organist and choirmaster.

All the hymns should be sung by all the people. Chants also may be used with splendid effect by all, if the congregation be carefully trained and well led. Let us remember that a singing church is the only victorious church, and encourage to the utmost the participation of all the worshipers in the service of song.

We would urge that congregations be made familiar with the great hymns of the church which for hundreds of years have been sung by Christian worshipers and which are among the sublimest lyrics of faith. The "Gloria in Excelsis," the "Te Deum," the "Cantate Domino," the "Venite," the "Magnificat," the "Nunc Dimittis," and other inspiring songs of the Church Universal should be in frequent use in the church of to-day. Set to simple but melodious chants, or in anthem form not too difficult, they can with practice be learned by the whole congregation, and will prove a singularly uplifting aid to devotion.

The Service of Prayer.

Protestantism has always encouraged free prayer, or the direct outpouring of the soul to God without the limitation of a prescribed form. Although the leaders of the Reformation prepared liturgies for the use of the churches, which included prayers to express the common desires and needs, they did not confine the churches to their use alone. They stood for that liberty in worship which should find expression also in spontaneous prayer, especially for objects of immediate and urgent interest. Congregationalists have generally adhered to the custom of extemporaneous prayer only, without making use of prepared forms. This has too frequently meant prayer without previous preparation, and has too often been profitless and unedifying. We cannot too strongly recommend that all pastors should make as careful preparation to lead their congregations in prayer as they do to teach them in their sermons. Careful study of the "prayers of the ages," preserved for our study in the Scriptures and in the venerable liturgies used for centuries, will be found a great aid. A frequent writing out of the prayer in which the minister is to lead the devotions of his people will be a valuable training. Reverence, simplicity, sympathy, comprehensiveness, and adaptation to the particular needs of the congregation are especially to be urged.

But if there is danger of formalism in depending exclusively upon forms of prayer previously prepared, is there not quite as much danger of formalism in refusing to avail ourselves at all of such aids to devotion? The freedom of our worship, which is so great a blessing, should make us free to use the collects and prayers which have endeared themselves to the heart of the Church Universal. A very large and increasing number of our pastors are making a free use of material from the treasury of prayers long in use in various churches, and are finding them exceedingly helpful. There need be no slavish adherence to any prescribed ritual, yet any minister or church is entirely at liberty to enrich and ennoble the service by the use of prayers which Chrysostom, Augustine, Calvin, Knox, Luther, and other devout and saintly spirits, have given to the church at large.

And since we have learned to sing together, why may we not also learn to pray together? We have learned to do so already in the use of the Lord's Prayer, which is uttered in congregational unison in a large proportion of our churches. In many of them, also, the entire congregation unites in a General Confession, and a General Thanksgiving.

OTHER CONGREGATIONAL FEATURES.

It is eminently appropriate that the congregation should participate also in other features of the service. If the entire congregation unites heartily in singing the hymns, together with the chants and anthems if possible, and if it also joins in repeating the Lord's Prayer, a General Confession, a General Thanksgiving, and other expressions of devotion, then it becomes in very truth a worshiping congregation, and that is the ideal of Congregational Worship.

The length of the entire service should have careful consideration. The morning service should rarely exceed an hour and a half, and many would limit it to an hour and a quarter. The evening service should rarely exceed an hour. Tired men and women should not find the service of the sanctuary wearisome because of excessive length. Neither the music, the pastoral prayer, nor the sermon should be allowed to overrun certain definite limits.

These are the principles on which the committee has acted in preparing "An Order of Worship," as directed by the last

National Council. We were not appointed to set forth mere general suggestions about worship, its spirit and method, but to bring to this Council an "Order of Worship" dignified, devotional, and likely to be useful not only in our larger but also in our smaller churches. We have had in mind changes already adopted in many of our larger churches, and have to a large extent conformed to customs already in use. We have had in mind even more vividly the needs of the multitude of small and often struggling churches, which cannot afford much money for musical services, but which can still have, whether with or without an ordained minister, a rich, ennobling, uplifting service of worship. If the preacher is there, so much the better; but if not, they can still have, with a layman as leader, an inspiring and comforting service which will be a tonic to the better life.

We have been mindful of the very large number of our churches that are pastorless. The Year-Book shows that seventeen hundred and forty-five churches are "vacant," or nearly thirty per cent of our churches are without pastors. In the interregnum between pastorates, the house of worship is often closed for weeks or months. It is our hope that with such an order of worship the service may easily be conducted by a member of the church, without interruption for a single Sunday. Such continuity in the work and worship of the church without a break would undoubtedly prevent much loss of strength.

In preparing this "Order of Worship" the committee has availed itself of the abundance of material furnished by the Church Universal. The Book of Common Prayer; the "Euchologion" or Book of Common Order in the Church of Scotland; the Lutheran "Church Book"; the service books of John Hunter, Edward Hungerford, and others; the "Book of Common Worship" prepared for the Presbyterian Church, and other sources have given valuable aid.

Should any form be approved and recommended by this Council, while such approval would have great weight, the use of such a form would not be obligatory on the part of any church. No order of worship can be imposed upon our Congregational churches. Only as it is found satisfactory and helpful will a church adopt it.

But if such an order of worship should be adopted by a large number of churches, so generally as to become in fact the "Common Order of Worship," it would undoubtedly be a great boon. The present disorder, it must be admitted, is somewhat chaotic and confusing. Neither minister nor layman, visiting a church of our denomination other than his own, knows what the order is to be. This often brings embarrassment and sometimes disaster. If the same order should prevail in all the churches, and if it were at the same time felicitous and noble, it would certainly be an inspiration and delight.

Endeavoring to carry out the purpose of the National Council which appointed this committee, we present herewith an "Order of Worship," for the use of such churches as may wish to adopt it. For the convenience of those who may desire to use it, we have also prepared a fuller form which follows the same order, in which we have suggested suitable forms of prayer and unison recitals for congregational use. For occasional use by ministers and for the assistance of laymen who may often be called upon to conduct the worship in the absence of a minister, we have gathered prayers from many sources, which are deeply devotional, and which will be, we believe, an aid to worship.

Charles H. Richards.
Lucius H. Thayer.
Edward I. Bosworth.
John W. Buckham.
Waldo S. Pratt.
Harry P. Dewey.

I.

AN ORDER OF WORSHIP

Shorter Form

¶*Parts marked with an asterisk* (*) *are optional and may be omitted.*

THE ORGAN PRELUDE.

*PROCESSIONAL HYMN.

¶*Let the minister and congregation stand as the choir enters and all join in the hymn.*

¶*The congregation still standing, let the minister give*

THE CALL TO WORSHIP.

¶*Then let the whole congregation join in singing*

A HYMN OF ASPIRATION.

¶*One or two stanzas of the following or other appropriate hymns may be used:*

"Come, thou Almighty King."
"Our God, our help in ages past."
"Holy, holy, holy, Lord God Almighty."
"Safely through another week."
"Praise God, from whom all blessings flow."

¶*Then let the congregation be seated with bowed heads while the minister leads them in*

THE INVOCATION, closing with

THE LORD'S PRAYER (*in which the minister and people unite*).

¶*Then let the congregation stand and sing*

A HYMN OR CHANT OF PRAISE.

¶*Then let the minister and congregation unite in*

THE RESPONSIVE READING OF SCRIPTURE.

¶*Then may the congregation, led by the minister, recite in unison*

*THE BEATITUDES, COMMANDMENTS, *or* CREED, when desired.

¶*After the Responsive Reading, or the unison recital, let the congregation sing*

THE GLORIA PATRI, *or* GLORIA IN EXCELSIS.

¶*Then let the congregation be seated.*

¶*Then let the minister read*

THE FIRST SCRIPTURE LESSON.

¶*After this Scripture lesson let the choir, or the choir and congregation when convenient, sing*

AN ANTHEM.

¶*This may follow the General Prayer, if desired.*

¶*Then may the minister read*

* THE SECOND SCRIPTURE LESSON.

¶*This Scripture lesson may be followed by*

* A CHOIR OR ORGAN RESPONSE.

¶*Then while the congregation is seated, with bowed heads, let the minister lead them in*

THE GENERAL PRAYER.

¶*This prayer may be followed by*

A BRIEF ORGAN RESPONSE.

¶*After this the Offering may be received.*

THE OFFERTORY

¶*Received by the minister with a brief prayer.*

¶*Then let the congregation stand and sing*

A HYMN.

THE SERMON.

¶*After the sermon let the congregation stand and sing*

A HYMN.

¶*This may be a recessional, if desired.*

¶*Then while the congregation is seated, with bowed heads, let the minister lead them in*

THE CLOSING PRAYER.

¶*This may be a silent prayer, if desired.*

THE BENEDICTION.

THE ORGAN POSTLUDE.

II.

AN ORDER OF SERVICE

Fuller Form

¶*Parts marked with an asterisk (*) are optional and may be omitted if desired.*

THE ORGAN PRELUDE.

* A PROCESSIONAL HYMN.

¶*Let the minister and congregation stand as the choir enters, and all join in the hymn.*

¶*The congregation still standing, let the minister in one or more of the following passages give*

THE CALL TO WORSHIP.

Let the people praise thee, O Lord: let all the people praise thee.

O worship the Lord in the beauty of holiness.

Enter into his gates with thanksgiving and into his courts with praise.

Sing unto the Lord, bless his name: show forth his salvation from day to day.

O come, let us worship and bow down, let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand.

¶*Then let the whole congregation join in singing*

A HYMN OF ASPIRATION.

¶*One or two stanzas of the following or other appropriate hymns may be used:*

"Come, thou Almighty King."
"Our God, our help in ages past."
"Holy, holy, holy, Lord God Almighty."
"Safely through another week."
"Praise God, from whom all blessings flow."

¶*Then let the congregation be seated, with bowed heads, while the minister, in his own words, or, if he prefers, using one of the following prayers, leads them in*

THE INVOCATION.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit: that we may perfectly love thee, and worthily magnify thy Holy Name, through Jesus Christ our Lord. *Amen.*[1]

¶*Here and after every prayer the people should say,* AMEN.

Or this

Almighty God, our heavenly Father, who hast made the Church thy dwelling-place, and hast taught us in thy word not to forsake the assembling of ourselves together; regard us in thy mercy, we beseech thee, who meet this day in thy holy place. Manifest thyself unto us, and bless us, that our worship may prepare us both to serve thee now and to glorify thee in thine eternal kingdom; through Jesus Christ our Lord. *Amen.*[2]

Or this

O God, our heavenly Father, who hast given us the gracious gift of this hour of worship, help us to use it aright, that from it may come to us peace and power, together with the furthering of thy eternal kingdom of truth and love. Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

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[1] Gregorian Sacramentary, A.D. 590.
[2] Scotch Book of Common Order.

Or this

We lift up our eyes unto the hills, from whence cometh our help. Our help cometh from the Lord which made heaven and earth. As we gather in thy presence, good Father, so graciously meet us, so abundantly bless us, so restore unto us the joy of thy salvation, that this may be indeed a gate of heaven. And if any sound of trouble, if any remembrance of care, if any foreboding of evil come upon us here, remove these things far from us, and grant us thy peace, through Jesus Christ our Lord. *Amen.*

Or this

O Almighty God, from whom cometh down every good and perfect gift, and who pourest out on all who desire it the spirit of grace and supplication; deliver us, when we draw nigh unto thee from coldness of heart and wandering of mind; that with steadfast thoughts and kindled affection we may worship thee in spirit and in truth, through Jesus Christ our Lord. *Amen.*[1]

¶*Then shall the minister and all the people unite in*

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

¶*Then let the congregation stand and sing*

A HYMN OR CHANT OF PRAISE.

¶*The Venite, Jubilate Deo, Te Deum Laudamus, or other hymn of praise may be used.*

¶ *Then let the minister and congregation unite in*

THE RESPONSIVE READING OF SCRIPTURE.

* ¶*Then may the congregation, led by the minister, recite in unison one of the following:*

* THE BEATITUDES.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are the meek, for they shall inherit the earth.
Blessed are they that mourn, for they shall be comforted.
Blessed are they who do hunger and thirst after righteousness, for they shall be filled.
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.
Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

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[1] Common Prayer.

Or this

* THE COMMANDMENTS (shorter form).

Thou shalt have no other gods before me.
Thou shalt not make unto thee a graven image.
Thou shalt not take the name of the Lord thy God in vain.
Remember the sabbath day to keep it holy.
Honor thy father and thy mother.
Thou shalt not kill.
Thou shalt not commit adultery.
Thou shalt not steal.
Thou shalt not bear false witness against thy neighbor.
Thou shalt not covet thy neighbor's house . . . nor anything that is thy neighbor's.
Remember also what our Lord Jesus Christ said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Or this

* THE WAY OF PEACE.

Let us put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long suffering: forbearing one another, and forgiving one another, if any man have a complaint against any: even as the Lord forgave us, so let us forgive. And above all these things put on love, which is the bond of perfectness; and let the peace of God rule in our hearts; for to this also are we called in one body. And let us show ourselves thankful. And let the word of Christ dwell in us richly, in all wisdom. And whatsoever we do, in word or in deed, let us do all in the name of the Lord Jesus, giving thanks to God the Father through him; and may the God of peace himself give us peace, at all times, in all ways. The Lord be with us all. (Col. iii.)

Or this

* THE CREED.

I believe in God, the Father Almighty, maker of heaven and earth.
And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the dead, and the life everlasting. Amen.

¶*After the Responsive Reading, or the unison recital, when used, let all the congregation sing*

THE GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be. Amen.

Or this

THE GLORIA IN EXCELSIS.

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord. Thou only, O Christ, with the Holy Ghost, are most high in the glory of God the Father. Amen.

¶*Then let the congregation be seated.*

¶*Then let the minister read*

THE FIRST SCRIPTURE LESSON.

¶*After this Scripture lesson, let the choir, or choir and congregation, when convenient, sing*

AN ANTHEM.

¶*This may follow the General Prayer if desired.*

¶*Then may the minister read*

* THE SECOND SCRIPTURE LESSON.

¶*This Scripture lesson may be followed by*

* A BRIEF CHOIR OR ORGAN RESPONSE.

¶*Then while the congregation is seated, with bowed heads, let the minister lead them in*

THE GENERAL PRAYER.

Almighty God, our heavenly Father, the strength of the weak, the rest of the weary, the comfort of the sorrowful, and the saviour of the sinful, hear us thy penitent children, as we pray for thy help in our weakness and need. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Hear us, O God, as together we acknowledge our transgressions.

¶*Here let all the congregation unite with the minister in*

THE CONFESSION.

Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy ways.

We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those who are penitent, according to thy promises declared unto mankind in Jesus Christ our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.[1]

Or this

Most holy and merciful Father, we thy wayward children do make humble confession of our shortcomings and our sin. All we like sheep have gone astray and have turned every one to his own way. We have lived too much to ourselves and not unto thee. We have not loved our brother as we ought, nor faithfully followed our Master in unselfish service. But wilt thou pardon all our offenses. Create within us a clean heart, O God, and renew a right spirit within us. May we go on our way with gladness, assured of thy compassion; and forgetting the things which are behind, may we reach forth unto those things which are before; pressing toward the mark of our high calling in Christ Jesus our Lord. Amen.

¶*Then shall the minister say*

O God, giver of all good, and fountain of all mercies, in whom are the springs of our life, all glory, thanks and praise be unto thee for thine unfailing goodness. Hear us, we pray, as we lift up together our thanksgiving.

¶*Here let all the congregation unite with the minister in*

THE THANKSGIVING.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness, and lovingkindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, world without end. Amen.[1]

¶*Then may follow a Pastoral Prayer by the minister, in which Adoration, Supplication and Intercession may be offered, remembering the special needs of the people, the country, and the world.*

A BRIEF ORGAN RESPONSE *in simple chords may follow the prayer.*

ANNOUNCEMENTS, *if there are any to be made.*

[1] Common Prayer.

THE OFFERTORY.

¶*The minister may say,* Let us worship God with our offering for his service.

¶*The minister may repeat one or more of these or other appropriate passages of Scripture.*

All things whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets.

He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully.

Let each man do accordingly as he hath purposed in his heart, not grudgingly nor of necessity; for God loveth a cheerful giver.

Cast thy bread upon the waters, for thou shalt find it after many days.

But to do good and to communicate forget not, for with such sacrifices God is well pleased.

Even so let your light shine before men, that they may see your good works and glorify your Father which is in heaven.

¶*While the offering is being gathered the choir may sing an appropriate selection. When the offering is presented the minister may receive it with a brief prayer, in his own words or using one of the following, the officers who have gathered it standing, and the congregation sitting with bowed heads.*

THE PRAYER OF DEDICATION.

O God, most merciful and gracious, of whose bounty we have all received, we beseech thee to accept this offering of thy people. Remember in thy love those who brought it, and those for whom it is given, and so follow it with thy blessing that it may promote peace and good-will among men, and advance the kingdom of our Lord and Saviour Jesus Christ. *Amen.*

Or this

Heavenly Giver, freely we have received, help us freely to give; may the spirit of love hallow all our gifts and make them fruitful in extending the reign of truth and love in human hearts and lives. *Amen.*

Or this

Almighty God, our heavenly Father, prosper every good work undertaken by thy church according to thy will, and give unto all of us thy servants the spirit of Him who came not to be ministered unto but to minister, and whose joy it was to do thy will in helping men. *Amen.*

¶*Then let the congregation stand and all sing*

A HYMN.

THE SERMON.

¶*After the sermon let the congregation stand and all sing*

A HYMN.

¶*This may be a recessional, if desired.*

¶*Then let the congregation be seated, with bowed heads, while the minister leads them in*

THE CLOSING PRAYER.

¶*The minister may use his own form of words or one of the following:*

O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always what is righteous in thy sight, through Jesus Christ our Lord. *Amen.*[1]

Or this

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honor and praise of thy name, through Jesus Christ our Lord. *Amen.*[2]

Or this

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that where two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come everlasting life. *Amen.*[3]

THE BENEDICTION.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen.*

Or this

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. *Amen.*

Or this

Now unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

¶*The choir may, if it be desired, chant an* "AMEN" *at the close of the service.*

¶*The congregation should remain kneeling or with bowed heads, for a moment of silent prayer, after the service is concluded.*

THE ORGAN POSTLUDE.

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[1] Gelasian Sacramentary, A. D. 494.
[2] Scotch Book of Common Order.
[3] A prayer of St. Chrysostom.

OTHER COLLECTS AND PRAYERS

For Occasional Use

For Grace and Blessing

O God, Light of the hearts that see thee, and Life of the souls that love thee, and Strength of the thoughts that seek thee; from whom to be turned away is to fall, to whom to be turned is to rise, and in whom to abide is to stand fast forever; grant us now thy grace and blessing as we are here assembled to offer up our common supplications; and though we are unworthy to approach thee, or to ask anything of thee at all, be pleased to hear and to answer us, through Jesus Christ our Lord. *Amen.*[1]

For a Right Spirit

Lord of all power and might, who art the Author and Giver of all good things; graft in our hearts the love of thy name; increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*[1]

For Right Living

O Lord, from whom all good things do come, grant to us, thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same, through Jesus Christ our Lord. *Amen.*[2]

For the Spirit of Wisdom

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly, grant us, in all our doubts and uncertainties, the grace to ask what thou wouldst have us to do, that the spirit of wisdom may save us from all false choices, and that in thy light we may see light and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*[1]

For the Grace of God

Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things we are not worthy to ask; through Jesus Christ our Lord. *Amen.*[3]

Daily Grace for Daily Needs

O God, from whom all good things do come, who sendest sunshine and fruitful seasons, be pleased to bestow upon us day by day what we require; grant to each of us the strength he needs to accomplish his task; bless the work of our hands and of our minds; and give us grace to serve thee in health or in sickness, in wealth or in poverty. Sanctify to us our joys and our trials, and enable us to seek first thy kingdom and thy righteousness, and to believe that thou wilt add to us all else that is good. *Amen.*[1]

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[1] Scotch Book of Common Order.
[2] Gelasian Sacramentary, A.D. 494.
[3] Common Prayer.

Daily Grace for Daily Needs

O God, most holy, wise and powerful Preserver and Governor of all thy creatures and all their actions; keep us this day in health of body and soundness of mind, in purity of heart and cheerfulness of spirit, in contentment with our lot and charity with our neighbor; and further all our lawful undertakings with thy blessing. In our labor, strengthen us; in our pleasure, purify us; in our difficulties, direct us; in our perils, defend us; in our troubles, comfort us; and supply all our need according to the riches of thy grace in Christ Jesus our Lord. *Amen.*[2]

For Stedfast Faith

O most loving Father, who willest us to give thanks in all things, to dread nothing but the loss of thee, and to cast all our cares on thee who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which evermore dwells in thee and which thou hast manifested in thy Son, Jesus Christ our Lord. *Amen.*[3]

For Divine Help

O God, the strength of all them that put their trust in thee; mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*[1]

For Divine Help

O God, who art the Guide and Shepherd of all faithful souls, consecrate with thy presence the way our feet may go, and the humblest work will shine, and the roughest places be made plain. Lift us above selfishness and distrust unto faith and hope and charity by a simple and steadfast reliance upon thy holy will. In all things draw us to the mind of Christ, that we may be at one with thee, through Jesus Christ our Lord. *Amen.*

For Vision and Strength

O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*[4]

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[1] Scotch Book of Common Order.
[2] Book of Common Worship, by permission of the Presbyterian Board of Publication.
[3] William Bright.
[4] Gregorian Sacramentary, A.D. 590.

A Prayer for Charity

O Lord, who hast taught us that all our doings without Charity are nothing, send thy Holy Spirit and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee, through Jesus Christ our Lord. *Amen.*[1]

For Harmony and Concord

Almighty and everlasting God, King of Glory and Lord of heaven and earth, by whose spirit all things are governed, by whose providence all things are ordered, who art the God of peace and of all concord, grant us, we beseech thee, thy heavenly peace and concord, that we may serve thee in true fear, to the praise and glory of thy name, through Jesus Christ our Lord. *Amen.*[2]

A Prayer for Peace

O God, from whom all holy desires, all good counsels and all just works do proceed, give unto thy servants the peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that by thee we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Lord. *Amen.*[1]

For a Blessing upon Our Work

O God, who, by the example of thy dear Son, hast warned us that we should work thy works while it is day, before the night cometh when no man can work; keep us from sloth and idleness, and from the misuse of those talents which thou hast committed to our trust. Enable us to perform the several duties of our state and calling with such care and diligence that our work may ever be approved in thy sight; and forasmuch as the needful business of this life is apt to steal away our hearts from thee, give us grace to remember that we have a Master in heaven, and to do everything in singleness of heart, as unto thee and not unto men, that of thee we may receive the reward of the inheritance which thou hast promised; through Jesus Christ our Lord. *Amen.*[3]

For Times of Trouble

Almighty God, Lord of the storm and of the calm, the vexed sea and the quiet haven, of day and night, of life and of death, grant unto us so to have our hearts stayed upon thy faithfulness, thine unchangingness and love, that whatsoever betide us, however black the cloud or dark the night, with quiet faith trusting in thee, we may look upon thee with untroubled eye, and walking in lowliness towards thee, and in lovingness toward one another, abide all storms and troubles of this mortal life, beseeching thee that they may turn to the soul's true good; we ask it for thy mercy's sake, shown in Jesus Christ our Lord. *Amen.*[4]

[1] Common Prayer.
[2] Lutheran Service.
[3] Scotch Book of Common Order.
[4] George Dawson.

A Prayer for All Sorts and Conditions of Men

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy Church Universal; that it may be so guided and governed by thy good spirit, that all who profess and call themselves Christians may be led into the way of truth, and may hold the truth in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are in any ways afflicted or distressed, in mind, body or estate; that it may please thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions; through Jesus Christ our Lord. *Amen.*[1]

A Prayer for the President and Civil Authorities

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favor to behold and bless thy servant, the President of these United States, and all who make or execute our laws; and so replenish them with the graces of thy Holy Spirit that they may always incline to thy will, and walk in thy way. Endow them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*[1]

A Prayer for Our Country

O God, who art the hope of all the ends of the earth; remember the whole creation, pity our race, and save the world from sin. Protect our land from whatever threatens her welfare, so that religion and virtue may flourish more and more. Give the spirit of wisdom and godly fear to thy servant the President of the United States, and all who are in authority over us. Give humility to the rich, and grace to use their riches to thy glory: bless the people in their callings and families, and be thou a refuge to the poor in their distress. Make every home a shelter from temptation and a nursery of noble youth; take also the homeless beneath thy protection. Cleanse and sanctify the church which thou hast loved, and reveal the spirit of thy Son through the life and service of thy people. Enlighten all who are perplexed in faith, support those who are tempted, awaken those who sleep, comfort the afflicted, and encourage such as are ready to faint. Encompass with thy favor all whose lives thou hast bound up with our own, and, if there be any who do us wrong, remove all bitterness from our hearts while we pray for thy blessing upon them. Give peace, O Lord, in our time, and unite all hearts in the love of thy dear Son, Jesus Christ our Lord. *Amen.*[2]

[1] Common Prayer.
[2] Book of Common Worship, by permission of the Presbyterian Board of Publication.

For Deliverance from National Sins

LORD GOD ALMIGHTY, defend our land, we beseech thee, from the secret power and the open shame of great national sins. From all dishonesty and civic corruption; from all vainglory and selfish luxury; from all cruelty and the spirit of violence; from covetousness, which is idolatry; from impurity, which defiles the temple of the Holy Spirit; and from intemperance which is the mother of many crimes and sorrows; good Lord, deliver and save us and our children, and our children's children, in the land which thou hast blessed with the light of pure religion; through Jesus Christ, our only Saviour and King. *Amen.*[1]

A Prayer for the Church

ALMIGHTY and everlasting God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone; we pray thee to inspire the Church Universal with the spirit of truth, unity, and concord. And grant that all who confess thy holy name may abide in the truth, and live in unity and godly love. Give grace, O heavenly Father, to all Christian ministers, that they may, both by their life and doctrine, set forth thy true and living Word. And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we beseech thee, of thy goodness, O Lord, to comfort and succor all those who are in trouble, sorrow, need, sickness, or any other adversity. And we bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace to follow their good examples, that with them we may be partakers of thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*[2]

A Prayer for Missions and Missionaries

ETERNAL FATHER, who art loving unto every man, and hast given thy Son to be the Saviour of the world; grant that the pure light of his gospel may overcome the darkness of idolatry in every land, and that all thy lost children, dwelling in far countries, may be brought home to thee. Revive the spirit of missions in thy church, that all thy people may earnestly desire the conversion of mankind; and so quicken our hearts that there may be a larger outpouring of prayer and gifts and personal service, to advance the worldwide triumph of thy kingdom. Protect the messengers of the gospel amid all perils; guide them through all perplexities; give them wisdom, strength and courage, to make known by word and life the grace of our Lord Jesus; prosper all that they do in his blessed name, to serve the bodies and the souls of men; and hasten, we beseech thee, the promised day, when at the name of Jesus every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father. *Amen.*[1]

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[1] Book of Common Worship, by permission of the Presbyterian Board of Publication.
[2] Common Prayer.

An Evening Prayer

LIGHTEN our darkness we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night; for the love of thine only Son, our Saviour, Jesus Christ. *Amen.*[1]

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[1] Common Prayer.

RESOLUTIONS AND MEMORIALS.

The following resolutions and memorials have been received for presentation to and consideration by the National Council:

Extracts from the Minutes of the One Hundred and Eighth Annual Meeting of the Massachusetts Congregational Conference, held in Springfield, May 17, 18, 19, 1910:

Page 19. "The recommendation . . . that . . . etc. . . . was adopted, as was also a recommendation that the secretary collect statistics of the Brotherhoods, and that the National Council also be asked to print Brotherhood statistics."

Page 22. "*Voted*, that the Committee on Missionary Work be authorized in behalf of the Conference to memoralize the the National Council at its next meeting to make such changes, beginning with the year 1911, in the methods of securing statistics of contributions to the seven societies as shall make possible the efficient use of those statistics by apportionment committees."

From the Congregational Conference and Missionary Society of Maine, May 6, 1910:

"The Congregational Conference and Missionary Society of Maine puts itself on record as favoring a change from the present order whereby the various missionary and benevolent societies connected with the denomination close the fiscal years upon different dates. It would urge upon the National Council that a committee be appointed to confer with each of the societies looking to a speedy acceptance by them all of December 31 as the date upon which the books shall be closed, the fiscal year for all alike thus extending from January 1 to December 31."

The resolution was accepted and our delegates instructed to bring it before the National Council.

"The Congregational Conference and Missionary Society of Maine believes that the time has come for bringing all our missionary and benevolent work under one management.

"It believes that if the Apportionment Plan is to be made a success, every denominational society, whether of men or women, making appeals to our churches, should be brought within the scope of the plan.

"It believes that the plan can never be made a success if the various societies are allowed to make their appeals as they will, and prosecute them as they may, regardless of each other's interests.

"It believes that the only way to secure success is for the state bodies to develop systematic and proportionate giving among all of the churches, and not by the pushing of the interests of any one society by local committees at the expense of other societies.

"It believes that the end can only be attained by gathering all the societies into a federation under the direction of a representative committee to be elected by the National Council, or in such way as shall meet all legal requirements, the societies in reality becoming bureaus of work and holding corporations for invested funds.

"It, therefore, asks that the National Council appoint a committee to make thorough investigation and prepare a workable plan whereby the desired end may be attained, the same to be submitted to the various bodies at their annual meetings not later than 1912, and to become operative when a majority of them shall have approved of the same."

This resolution was accepted and adopted.

From Ohio State Conference, Kent, May 17–19, 1910:

"*Second:* We, as a State Conference, memorialize our National Council to join in an effort having for its object the creation of a board under the Federated Council of America, or otherwise, which shall seek to secure for the ministers of America a pension fund, similar in aim to the Carnegie Pension Fund for Teachers. This, it seems to your committee, would be one of the greatest strides forward, and would be a recognition of the altruistic character of the ministerial profession. It does seem as though a board could be created, and funds provided, on a similar plan with that already established by Mr. Carnegie for college professors; and we remember how a movement was started a number of years ago, by a few of our Western college presidents, among the number being our own Dr. Bradley, whose efforts later resulted in the establishment of the Carnegie Foundation." (Conference voted that this article be placed in the hands of the Ohio delegates to the National Council.)

From Missouri Congregational Conference, Sedalia, May 12, 1910:

"A Memorial to the National Council from the General Association of Congregational Churches of Massachusetts, and recommend that the Missouri Congregational Conference concur therein:

"MEMORIAL.

"1. We recognize the importance of the committee of the National Council on Religious Education, and in view of the present opportunity recommend this committee be continued and that it seek to establish the closest possible relations with all the churches, to the end that religious education may receive adequate attention.

"2. We suggest that a similar committee be appointed in every state conference to consider the problem of religious education in all its bearings, to recommend to the churches more effective procedure, to coöperate with all educational institutions, especially state universities, colleges, and theological seminaries, and with the educational agencies of the church at large.

"3. We urge that the Committee on Religious Education of the National Council plan an effective system for the training of Sunday-school teachers, through institutes, correspondence courses, and local classes; and that they make use, so far as possible, of the existing agencies of the churches, such as the Congregational Sunday-School and Publishing Society, the Committees on Religious Education of the state and local bodies, and also the various education institutions.

"4. We recommend that the coöperation of the colleges, universities, and theological seminaries be enlisted so far as possible to the end:

"(*a*) That courses of study in the Bible, comparative religion, and pedagogy be offered to young people of our colleges, that they may be trained for lay leadership in the work of religious education in our churches, and that students looking toward the ministry may receive preliminary training;

"(*b*) That correspondence and extension courses and institutes on religious education be conducted from the colleges, universities, and seminaries as centers;

"(*c*) That consistent standards of religious education be made and applied throughout the denomination.

"5. We recommend that the coöperation of the theological seminaries be further requested to the end that courses of religious pedagogy be established in every seminary, with such arrangements as are practicable for the conduct of experimental schools by the seminaries for the first-hand study of the problems of religious education.

"It was also recommended that we appoint a Committee on Religious Education, and that to avoid multiplying committees, the Sunday-School Committee be regarded as the Sunday-School and Religious Educational Committee and be charged with such additional duties as the passage of this memorial involves."

From the General Association of Congregational Churches of Kansas, Topeka, May 10–13:

"1. We recognize the importance of the Committee of the National Council on Religious Education, and in view of the present opportunity recommend that this committee be continued and that it seek to establish the closest possible relations with all the churches, to the end that religious education may receive adequate attention.

"2. We suggest that a similar committee be appointed in every state conference to consider the problem of religious education in all its bearings, to recommend to the churches more effective procedure, to coöperate with all educational institutions, especially state universities, colleges, and theological seminaries, and with the educational agencies of the church at large.

"3. We urge that the Committee on Religious Education of the National Council plan an effective system for the training of Sunday-school teachers, through institutes, correspondence courses, and local classes; and that they make use, so far as possible, of the existing agencies of the churches, such as the Congregational Sunday-School and Publishing Society, the committees on religious education of state and local bodies, and also the various educational institutions.

"4. We recommend that the coöperation of the colleges, universities, and theological seminaries be enlisted so far as possible to the end:

"(*a*) That courses of study in the Bible, comparative religion, and pedagogy be offered to young people of our colleges, that they may be trained for lay leadership in the work of religious education in our churches, and that students looking toward the ministry may receive preliminary training;

"(*b*) That correspondence and extension courses and institutes on religious education be conducted from the colleges, universities, and seminaries as centers;

"(*c*) That consistent standards of religious education be made and applied throughout the denomination.

"5. We recommend that the coöperation of the theological seminaries be further requested, to the end that courses of religious pedagogy be established, in every seminary, with such arrangements as are practicable for the conduct of experimental schools by the seminaries for the first-hand study of the problems of religious education."

From Iowa State Conference, Keokuk, May 17–20, 1910:

"We would recommend the memorializing of the National Council and the societies with regard to efforts looking toward a uniform ending of the financial years of our benevolent organizations and of our churches, suggesting that the fiscal year correspond to the fiscal or calendar years of the churches."

From the General Conference of the Congregational Churches and Ministers of Illinois:

"1. We suggest that the Committee of the National Council on Religious Education be continued and urged to prosecute its great task with vigor.

"2. We express the hope that the Committee of the National Council on Religious Education will provide a system for the training of Sunday-school teachers through correspondence courses and institutes, and for the coördination of the church and the home in the work of religious education.

"3. We commend the plan of having a Committee on Religious Education in every conference (state) instructed to coöperate with all the agencies and institutions of our churches and of the state.

"4. We urge the enlistment of colleges, universities, and theological seminaries in some effective plan to promote consistent standards of religious education in our denomination; to encourage educational centers in arranging for extension courses and institutes, and to provide courses in Bible study, comparative religion, and religious pedagogy that an intelligent and adequate system of religious education may obtain."

From Report of Committee on Apportionment of Benevolence:

"4. *Resolved,* That this Association ask of the coming National Council such action as shall secure distinct and exclusive columns in the report of benevolences for each of our seven societies and for the Woman's Board; that under such headings shall be listed in the reports of the churches only such amounts as shall have passed directly through the treasuries of the societies from either the church or from organizations or individuals connected with it; that all other benevolences, whether home or foreign, be listed under the heading of 'other'; that, in order to give room for the extra column, 'Woman's Board,' the names of the Sunday-school superintendents be printed with only the initials of the given name; that in the annual report blanks sent to church clerks special attention be called to the importance of this matter and request made that under the society's heading only such sums shall be included as shall have been sent through the treasurers of these societies, but that in these columns shall also be included all gifts of individuals in the congregation and of organizations connected with the church as well as the gifts of the church itself which pass directly to the society treasurers."

Also:

"We, the Congregational Ministers' Union of Chicago, recommend to the next state meeting of the Congregational

Conference of Illinois the following resolution for presentation to the approaching National Council:

"*Whereas*, the Congregational Church through its Church Building Society has invested in numerous church and parsonage buildings in the United States, Alaska, Cuba, Porto Rico, etc., about $6,000,000; and

"*Whereas*, the denomination is now spending annually nearly $300,000 for the same purpose, which sum will be increased as the Apportionment Plan is more completely worked out; and

"*Whereas*, in many communities churches are designed by architects who have had little or no experience with church erection, and, therefore, construct a building which is more than disappointing in its architecture, and frequently with little intelligent use of the space of the interior; and

"*Whereas*, churches now begin their building operations without consulting the Church Building Society, and call upon its treasury for aid when the building is so far constructed that no change in its architecture or arrangement is possible, and place the Building Society in the position of either refusing aid to a sister church or of putting the denominational funds into whatever kind of structure the local church may have devised; therefore,

"*Resolved*, that the Congregational Conference of Illinois recommend for the adoption by the National Council of Congregational Churches the following recommendations and provisions:

"1. That the Church Building Society have on hand various plans for churches of various cost which can be submitted free to any church contemplating building.

"2. That the Church Building Society notify from time to time the various churchs that such plans are available, and that the society is ready to suggest architects in many parts of the country who have had extensive experience in church building.

"3. That the Church Building Society notify the churches that the National Council has expressed itself as desiring the investment of no denominational funds in any building which is not appropriate for church purposes in its appearance and interior arrangement, as each church shall be expected to secure the best result obtainable from the investment it is able to make.

"4. That the Church Building Society shall be at liberty to decline to invest denominational funds in any building which has not been erected with proper attention to the matters referred to above, and the society is to feel that in such refusal it has behind it the expressed purpose of the denomination at large."

FROM THE CONGREGATIONAL BROTHERHOOD.

TO THE PROVISIONAL COMMITTEE OF THE NATIONAL COUNCIL:

Gentlemen, — A committee of twenty-nine was appointed by the last Council to organize a National Congregational Brotherhood. This was accomplished at Detroit on April 28 to 30, 1908. We find that there are about one thousand and five hundred men's societies or local brotherhoods in the churches. All the national societies of the denomination join us in requesting that these brotherhoods be given a place in the Year-Book. The Council has already recognized the movement. This action on your part will greatly facilitate the work of relating our men to the concerns of the denomination. We respectfully suggest that this change could be made in the Year-Book in either of two ways:

First. Omit next year the column of invested funds, which contains more zeros than figures, and insert the Brotherhood column after Y. P. S. C. E.

Second. Or change the date of church erection from lower page to the upper schedule, placing it by the side of date of church organization, thus leaving room in the lower schedule after Y. P. S. C. E. for Brotherhood column.

We sincerely hope that you will act favorably upon this request.

Fraternally yours,

FRANK DYER,
Secretary.

J. H. T. MAIN,
President.

CONSTITUTION, BY-LAWS, AND RULES OF ORDER OF THE NATONAL COUNCIL.

CONSTITUTION.

[Adopted November 17, 1871.]

The Congregational churches of the United States, by elders and messengers assembled, do now associate themselves in National Council, —

To express and foster their substantial unity in doctrine, polity, and work; and

To consult upon the common interests of all the churches, their duties in the work of evangelization, the united development of their resources, and their relations to all parts of the kingdom of Christ.

They agree in belief that the Holy Scriptures are the sufficient and only infallible rule of religious faith and practice, their interpretation thereof being in substantial accordance with the great doctrines of the Christian faith, commonly called evangelical, held in our churches from the early times, and sufficiently set forth by former General Councils.

They agree in belief that the right of government resides in local churches, or congregations of believers who are responsible directly to the Lord Jesus Christ, the one head of the Church Universal and of all particular churches; but that all churches, being in communion one with another as parts of Christ's Catholic Church, have mutual duties subsisting in the obligations of fellowship.

The churches, therefore, while establishing this National Council for the furtherance of the common interests and work of all the churches, do maintain the scriptural and inalienable right of each church to self-government and administration; and this National Council shall never exercise legislative or judicial authority, nor consent to act as a council of reference.

And for the convenience of orderly consultation, they establish the following rules:

I. *Sessions.*— The churches will meet in National Council every third year. They shall also be convened in special sessions whenever any five of the general state organizations shall so request.

II. *Representation.*— The churches shall be represented, at each session, by delegates, either ministers or laymen, appointed in number and manner as follows:

1. The churches, assembled in their local organizations, appoint one delegate for every ten churches in their respective organizations, and one for a fraction of ten greater than one half, it being understood that wherever the churches of any state are directly united in a general organization, they may, at their option, appoint the delegates in such body, instead of in local organizations, but in the above ratio of churches so united.

2. In addition to the above, the churches united in state organizations appoint by such body one delegate, and one for each ten thousand communicants in their fellowship, and one for a major fraction thereof;

3. It being recommended that the number of delegates be, in all cases, divided between ministers and laymen as nearly equally as is practicable. Each state or local organization may provide in its own way for filling vacancies in its delegation.

4. Such Congregational societies for Christian work as may be recognized by this Council, and the faculties of Congregational theological seminaries and colleges, may be represented by one delegate each.

III. *Officers.*—1. At the beginning of every stated or special session, there shall be chosen by ballot, from those present as members, a moderator, and one or more assistant moderators, to preside over its deliberations. The moderator is expected to open the Council immediately following the one at which he is elected with an address on a subject to be selected by himself.

2. At each triennial session there shall be chosen by a ballot a secretary, a registrar, and a treasurer, to serve from the close of such session to the close of the next triennial session.

3. The secretary shall receive communications for the Council, conduct correspondence, and collect such facts and superintend such publications as may from time to time be ordered.

4. The registrar shall make and preserve the records of the

proceedings of the Council; and for his aid one or more assistants shall be chosen at each session, to serve during such session.

5. The treasurer shall do the work ordinarily belonging to such office.

6. At each triennial session there shall be chosen a provisional committee, who shall make needful arrangements for the next triennial session and for any session called during the interval.

7. Committees shall be appointed, and in such manner as may from time to time be ordered.

8. Any member of a church in fellowship may be chosen to the office of secretary, registrar, or treasurer; and such officers shall be enrolled as members of the Council.

IV. *By-Laws.* — The Council may make and alter by-laws at any triennial session.

V. *Amendments.* — This constitution shall not be altered or amended, except at a triennial session, and by a two-thirds vote, notice thereof having been given at a previous triennial session, or the proposed alteration having been requested by some general state organization of churches and published with the notification of the session.

DECLARATION OF THE UNITY OF THE CHURCH.

[Adopted in 1871.]

The members of the National Council, representing the Congregational churches of the United States, avail themselves of this opportunity to renew their previous declarations of faith in the unity of the Church of God.

While affirming the liberty of our churches, as taught in the New Testament, and inherited by us from our fathers, and from martyrs and confessors of foregoing ages, we adhere to this liberty all the more as affording the ground and hope of a more visible unity in time to come. We desire and propose to coöperate with all the churches of our Lord Jesus Christ.

In the expression of the same catholic sentiments solemnly avowed by the Council of 1865 on the Burial Hill at Plymouth, we wish, at this new epoch of our history, to remove, so far as in us lies, all causes of suspicion and alienation, and to promote the growing unity of counsel and of the effort among the followers of Christ. To us, as to our brethren, " There is one body and one spirit, even as we are called in one hope of our calling."

As little as did our fathers in their day, do we, in ours, make a pretension to be the only churches of Christ. We find ourselves consulting and acting together under the distinctive name of Congregationalists because in the present condition of our common Christianity we have felt ourselves called to ascertain and to do our own appropriate part of the work of Christ's Church among men.

We especially desire, in prosecuting the common work of evangelizing our own land and the world, to observe the common and sacred law, that, in the wide field of the world's evangelization, we do our work in friendly coöoperation with all those who love and serve our common Lord.

We believe in "the Holy Catholic Church." It is our prayer and endeavor that the unity of the Church may be more and more apparent, and that the prayer of our Lord for his disciples may be speedily and completely answered, and all be one; that by consequence of this Christian unity in love, the world may believe in Christ as sent of the Father to save the world.

By-Laws.

I. In all its official acts and records, this body shall be designated as The National Council of the Congregational Churches of the United States.

II. It shall be understood that the term for which delegates to the Council are appointed expires with each session, triennial or special, to which they are chosen.

III. Statistical secretaries of state and territorial bodies, ministers serving the churches entertaining the Council, the retiring moderator and assistant moderator, the former moderators and assistant moderators, persons selected as preachers, or to prepare papers, or to serve upon committees chosen by this body, and missionaries in the service of the American Board of Commissioners for Foreign Missions present, shall be entitled to all the privileges of members in the session in which they are to serve, except that of voting.

IV. The term "Congregational," as applied to the general benevolent societies, in connection with representation in this body, is understood in the broad sense of societies whose constituency and control are substantially Congregational.

V. The provisional committee shall consist of eleven persons, the moderator, the secretary, the registrar, and the treasurer *ex officiis,* and seven others chosen by the Council, including two members of the last previous committee; and four shall be a quorum.

They shall specify the place and precise time at which each session shall begin; shall choose a preacher; may select topics regarding the Christian work of the churches, and persons to prepare and present papers thereon; shall do any work referred to them by the Council; shall name a place for the next triennial Council; may fill any vacancy occurring in their own number or in any committees or office in the intervals of sessions, the persons so appointed to serve until the next session; shall have authority to contract for all necessary expenditures except such as are required to be made by the publishing committee, and to appoint one of their number who shall approve and sign all bills for payment; shall appoint any committees ordered but not appointed; and committees so appointed shall be entered in the minutes as by the action of the Council; shall consult the interests of the Council and act for it in said intervals, subject to the revision of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization. The provisional and publishing committees are authorized to meet immediately after the close of the session.

They shall lay out a definite program for the Council, assigning a distinct time, not to be changed except in special emergencies, to

(1) The papers appointed to be read before the Council.

(2) The standing and *ad interim* committees appointed by one Council to report at the next, who may present the topics referred to them for discussion or action.

(3) The benevolent societies and theological seminaries, when each society and seminary may be heard for a specified time, not exceeding twenty minutes, by its delegate to the Council.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

VI. The sessions shall ordinarily be held in the latter part of October, or the early part of November.

VII. The call for any session shall be signed by the chairman of the provisional committee and the secretary of the Council, and it shall contain a list of topics proposed by the committee; and the secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several local organizations of the churches.

VIII. Immediately after the organization of the Council the committee of nominations shall name to the body the following committees:

1. A committee, including the secretary, on credentials, who shall prepare a roll of members.

2. And at their convenience they shall name to the Council a publishing committee of five, including the secretary, registrar, and treasurer, who shall seek bids, contract for and distribute all publications ordered by the Council.

3. A business committee, to propose a docket for the use of the members. Except by special vote of the Council, no business shall be introduced which has not thus passed through the hands of this committee.

4. A finance committee.

Committees shall be composed of three persons each, except otherwise ordered. The first-named member of each standing or *ad interim* committee shall be chairman thereof, and shall so continue until the committee shall otherwise provide at a meeting of which every member shall have been especially informed. Honorary members shall be eligible to serve on special committees at the session; and any member of any Congregational church connected with the Council shall be eligible to appointment upon any committee to serve after the close of the session.

IX. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer, and closed with prayer or singing. Every morning and evening shall be given to meetings of a specially religious rather than a business character.

X. No person shall occupy more than three quarters of an hour in reading any paper or report, and no speaker upon any motion or resolution, or any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

XI. An auditor of accounts shall be appointed at every session.

XII. The Council approves of an annual compilation of the statistics of the churches, and of a list of such ministers as are reported by the several state organizations. And the secretary is directed to present at each triennial session comprehensive and comparative summaries for the three years preceding.

XIII. The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the provisional committee.

XIV. The presiding officers shall retain their offices until their successors are chosen, and the presiding moderator at the opening of the session shall take the chair, and the secretary shall at once collect the credentials of delegates present, and shall report the names of persons representing bodies already in affiliation with the Council, who shall be, *prima facie*, the constituency of the same, for immediate organization and business. The moderator shall then name the committee of nominations, subject to the approval of the Council, which shall at once proceed to the election of its presiding officers. In the absence of the moderator and the assistant moderators, the provisional committee is authorized to appoint some person to act as moderator of the opening session of the Council.

XV. Such reports from committees, and statements from societies or theological seminaries as may be furnished to the secretary seasonably in advance of the session, may be printed at the discretion of the publishing committee, and sent to the members elect, together with the program prepared by the provisional committee. Not more than ten minutes shall be given to the reading of any such report.

XVI. Reports and statements shall not be referred to committees except by vote of the Council.

RULES OF ORDER.

[Revised, Cleveland, Ohio, 1907.]

The rules of order shall be those of the common parliamentary law, with the following modifications:

1. When a question is under debate, no motion shall be received except: to adjourn, to lay on the table, to postpone indefinitely, to postpone to a time certain, to commit, to amend, — which motions shall have precedence in the order named, and, except to lay on the table and to adjourn, shall be debatable. But the Council at any time, on the motion of one member, seconded by five others, and passed by a two-thirds vote of those present and voting, may order the previous question upon any principal or subsidiary debatable motion then pending. After this is so ordered, however, the debate shall not be cut off for one-half hour, provided any member desires to speak; but during that time no person shall speak more than once or more than five minutes.

2. No member shall speak more than twice to the merits of any question under debate except by special permission of the body, nor more than once until every member desiring to speak shall have spoken.

3. Ordinarily, voting shall be *viva voce*, or by show of hands; but any member may call for a division, in which case the number voting on each side shall be counted, announced by the chair, entered in the minutes, and published in the printed reports of the proceedings.

4. When a committee report has been presented, it shall, in the absence of objection, be deemed to be received by the Council, and unless otherwise disposed of, shall pass to the registrar for preservation but shall not be spread upon the minutes.

If the report contains recommendations or resolutions which call for action by the Council, those recommendations or resolutions shall thereupon be deemed to be before the Council for its adoption upon motion of the committee and shall be subject to such rules as are prescribed by parliamentary law for similar motions.

The action taken by the Council in these cases shall be entered on the minutes.

CHARTER, THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF.

"*Resolution amending the Charter of the Trustees of the National Council of the Congregational Churches of the United States.*

" GENERAL ASSEMBLY, JANUARY SESSION, A.D. 1907.

"*Resolved by this Assembly:*

" SECTION 1. That the body politic and corporate incorporated by resolution approved March 24, 1885, as The Trustees of the National Council of the Congregational Churches of the United States, shall hereafter be called and known as The Congregational Board of Ministerial Relief.

" SECT. 2. Henry A. Stimson, Joseph H. Selden, Asher Anderson, Washington Gladden, Guilford Dudley, Samuel B. Forbes, H. Clark Ford, William H. Allbright, Livingston L. Taylor, George R. Merrill, Martin Welles, Charles H. Richards, Philip S. Moxom, Lucien C. Warner, and John Davis are hereby constituted and declared to be the present members of said corporation.

" SECT. 3. No act purporting to be the act of said corporation, heretofore performed, shall be affected or invalidated by any invalidity or informality in the choice of members of said corporation, but all such acts are hereby validated and confirmed.

" SECT. 4. The object of said corporation shall be to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers, in accordance with resolutions and declarations adopted or made, from time to time, by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the present functions of that council; and said corporation may coöperate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or of churches at the time affiliated with said order.

"SECT. 5. The said National Council, or its successor as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said corporation, and said corporation shall at all times be subject to its direction and control; and the said National Council or such successor thereof may, from time to time, determine who shall be members of said corporation, may provide for filling vacancies in their number, and may appoint and remove members thereof.

"SECT. 6. This resolution shall not be operative unless the same shall be approved by said National Council at its meeting held in 1907."

The following was adopted by the National Council, 1907:

"*Resolved*, That the National Council of the Congregational Churches of the United States at this its meeting in 1907 approves the resolution entitled, A Resolution 'amending the Charter of the Trustees of the National Council of the Congregational Churches of the United States,' passed by the General Assembly of the State of Connecticut at its January session, 1907, and approved by the governor, March 27, 1907.

"*Resolved*, That the registrar of this Council forthwith forward to the secretary of said state a certified copy of the foregoing resolution of the approval, to be filed and recorded in his office."

It was further voted by this National Council that the membership of the corporation now known as the Congregational Board of Ministerial Relief be changed so that said membership shall, until different order is made by the Council, be as follows:

Rev. Henry A. Stimson, Rev. Wm. H. Allbright, Rev. Chas. H. Richards, B. H. Fancher, Rev. Louis F. Berry, H. Clark Ford, Rev. George R. Merrill, Rev. Asher Anderson, Martin Welles, Thomas C. MacMillan, Rev. Frank J. Goodwin, Rev. Joseph H. Selden, Rev. Elliott W. Brown, Lucien C. Warner, Guilford Dudley.

At a meeting of the Congregational Board of Ministerial Relief held in New Haven, Conn., Tuesday, October 29, the following By-Laws were adopted:

BY-LAWS.

ADOPTED OCTOBER 29, 1907.

1. The officers of the corporation known as The Congregational Board of Ministerial Relief shall be fifteen Directors, from whom shall be chosen by the corporation a President, Vice-President, Recording Secretary, and Treasurer.

All these officers shall be elected by ballot and shall hold their respective offices for the term of three years, or until their successors are elected and qualified, unless removed by death, disability, or resignation.

2. The duty of the President shall be to preside at the meetings of the corporation and of the Directors; to exercise a general oversight of the affairs of the corporation; to execute the instructions of the Directors, and to make such suggestions to them as he may deem desirable.

3. The Vice-President shall discharge the duties of the President in the absence of that officer.

4. The Directors, of whom not less than four shall constitute a quorum, shall have the control, direction, and management of the property and affairs of the corporation; shall fix salaries; shall make rules in regard to the disbursement of money; shall allot and distribute the income; shall accept devises, legacies, and gifts upon the trusts respectively annexed to them; shall appoint a committee of five as a Finance Committee, of whom the Recording Secretary and Treasurer of the corporation shall be members, and shall appoint an Auditing Committee; shall buy, sell, and convey by their attorney appointed for that purpose all real and personal property; shall fill vacancies in their own number and in all offices, the appointments to continue until the next meeting of the corporation; and shall report for the corporation to the National Council.

5. The Recording Secretary, who shall be a resident of Connecticut, shall keep the records of the corporation, of the Directors, and of the Finance Committee; shall issue all notices for any meeting of either body, which notices shall be sent by mail, postage paid, at least ten days before the date of the meeting, and shall preserve all important documents.

6. The Directors shall appoint a Corresponding Secretary or secretaries to conduct the correspondence, to collect funds,

to represent the work before churches, conferences, and associations, to issue all orders on the Treasurer, to render such assistance to the Recording Secretary as may be necessary, and to do such other service as the Directors may require. He shall report every month to the Directors.

7. The Treasurer shall invest the funds of the corporation in accordance with the instructions of the Directors, or, in the absence of such instructions, in accordance with the written approval of the Finance Committee; shall have the custody of such funds; shall disburse the same in accordance with the rules and votes of the Directors; shall keep accurate accounts of his receipts and expenditures, and shall make an annual report to the Directors.

He shall give bonds for the faithful performance of his trust for the term of three years, or until another person is appointed Treasurer, in such sum as may be ordered from time to time by the Directors.

8. The Auditing Committee shall annually, or oftener, in their discretion, personally audit and examine the securities belonging to the corporation and the accounts and vouchers of the Treasurer, and shall report annually to the Directors.

9. The Finance Committee shall meet at least annually, and more frequently if deemed by them advisable; shall make investments and reinvestments, subject to the approval of the Directors; shall authorize all disbursements not specially ordered by the Directors or by their rules; shall provide methods for the enlargement of the funds of the corporation; and shall have the immediate and direct management and oversight of the funds and financial affairs of the corporation in the intervals between the meetings of the Directors, and shall report annually to the Directors.

Special meetings shall be held at the time and place named in the call of the chairman.

10. Other officers and committees may be appointed as the needs of the corporation may demand, and, in the intervals between the meetings of the corporation, may be appointed by the Directors.

11. A meeting of the corporation shall be held within ninety days after the adjournment of the National Council, in the state of Connecticut, where all meetings of this corporation shall be

held, at which the officers for the ensuing three years shall be chosen.

The annual meeting of the Directors for the examination of accounts of the reports of the Treasurer, Corresponding Secretary, Auditing and Finance committees, and for the general work of the corporation, shall be held in the month of September in each year, at such place as the Directors shall determine.

Special meetings of the corporation or of the Directors may be held upon the written call of the President or of any two members of the corporation addressed to the President. Such meetings shall be held at the place indicated by the President.

12. Any article of these By-Laws may be changed or amended by a two-thirds vote of the members of the corporation present at any meeting, one month's notice in writing of the proposed change having been given, or at any meeting by unanimous consent.

MINUTES.

The Fourteenth Triennial Session of the NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES convened in Tremont Temple, Boston, Mass., Monday, October 10, 1910, at 7.30 P.M., and was called to order by the moderator, Thomas C. MacMillan, Illinois. The quartet of the North Avenue Congregational church, Cambridge, Mass., rendered Dudley Buck's "Te Deum." Rev. Clarence A. Vincent, Massachusetts, read the Scriptures and offered prayer. Miss Mary Harger sang Shepard's "Consider the Lilies."

Addresses of welcome were given as follows: In behalf of the state, by Eben S. Draper, governor of Massachusetts; in behalf of the city, by John F. Fitzgerald, mayor of Boston; and in behalf of the churches, by Rev. A. Z. Conrad, pastor of Park Street Congregational Church.

"Our God, our Help in Ages past," was sung, and a response to the addresses of welcome was given by the moderator.

"The Church's One Foundation" was sung, and the benediction pronounced by Rev. Arthur Little, Massachusetts.

The Council adjourned to nine o'clock, Tuesday.

TUESDAY, October 11.

The moderator, Thomas C. MacMillan, called the Council to order at 9 A.M. The Scripture was read and prayer offered by Rev. William H. Warren, of Michigan.

Tellers.

The following were appointed tellers: Rev. Grove F. Ekins, Massachusetts; Frederick A. Hamblen, Maine; Rev. Hezekiah L. Pyle, New York; Rev. John L. Hopwood, Honolulu; Rev. Spencer Snell, Alabama; President Melmon J. Fenenga, Wisconsin; Rev. William H. Walker, Michigan; Rev. William J. Cady, Iowa; Robert R. Hays, Kansas; Rev. William H. Hampton, Nebraska.

Roll of Delegates.

ALABAMA.

CONGREGATIONAL CONFERENCE (*Anglo-Saxon*).

CONGREGATIONAL ASSOCIATION. Rev. A. T. Clarke.

Bear Creek Conference, 11. Rev. E. W. Butler.
Christiana Association, 9.
Clanton Association, 10.
Echo Association, 7.
Fair Hope Conference, 6.
Rose Hill Association, 10.
Tallapoosa Association, 9.
Tallassee Association, 7.
Fort Payne Conference, 6.
North East Alabama Association. Rev. C. Wallace Gasque.
Third Congregational District. Rev. Spencer Snell.

ARIZONA [1].

CONGREGATIONAL CONFERENCE.

ARKANSAS.

[NO STATE ASSOCIATION.]

CALIFORNIA [2].

GENERAL CONFERENCE. Rev. Leland D. Rathbone, Rev. Miles B. Fisher.

Bay Conference, 21. Rev. H. Melville Tenney, Prof. John W. Buckham.
Humboldt Association, 8. Rev. Arthur B. Roberts.
Mt. Shasta Association, 11.
Sacramento Valley Association, 25.
San Francisco Association, 16. Rev. George W. Hinman.
San Joaquin Valley Association, 15.
Santa Clara Association, 15. Dr. E. R. Wagner, Rev. Reed B. Cherington.
Sonoma Association, 11.
Upper Bay Association, 12. Rev. H. H. Wikoff.

GENERAL CONGREGATIONAL ASSOCIATION OF SOUTHERN CALIFORNIA, 2. Rev. William Horace Day, Rev. Albert P. Davis.

Kern Association, 8. Rev. Edgar R. Fuller.
Los Angeles Association, 54.
San Bernardino Association, 20. Rev. Jean F. Loba.
San Diego Association, 15.

COLORADO [2].

CONGREGATIONAL ASSOCIATION.

Arkansas Valley Association, 22.
Denver Association, 29. Rev. Allen S. Bush, Allison Stocker, Rev. John C. Page.
Eastern Association, 16. Rev. William H. Hopkins.
Northwestern Association, 18.
Western Association, 10.

CONNECTICUT [8].

GENERAL CONFERENCE. Hon. Simeon E. Baldwin, Rev. J. Romeyn Danforth, Rev. Robert C. Denison, Rev. Herbert A. Jump, Hon. Albert Coit, Hon. John H. Perry, Rev. Rockwell H. Potter, Elisha J. Steele.

Central Conference, 14. Charles B. Yale.
Fairfield East Consociation, 19. W. B. Coggswell, Rev. Harry C. Meserve.
Fairfield Southwest Conference. Rev. Joseph H. Selden.
Fairfield West Consociation, 20. Rev. Frank S. Child, Rev. Charles S. Macfarland.
Farmington Valley Conference. Rev. Edward C. Fellowes, Rev. F. Barrows Makepeace.
Hartford Association, 23. Rev. Thomas M. Hodgdon, Daniel R. Howe.
Hartford East Conference, 13. William C. Prentiss.
Litchfield Northeast Conference, 14. Rev. Charles M. Bryant.
Litchfield Northwest Conference, 12. Rev. William F. Stearns.

Litchfield South Consociation, 17. Rev. George H. Johnson, Rev. John Hutchins.

Middlesex Conference, 30. C. L. Clark, Rev. Edward M. Chapman, Rev. Frederick W. Greene.

Naugatuck Valley Conference, 20. Rev. Charles W. Fisher, Deacon E. C. Root.

New Haven East Consociation, 15. Rev. Isaiah W. Sneath.

New Haven West Association, 24. William M. Parsons, Rev. Norman J. Squires.

New London County Conference, 32. Rev. Harry A. Beadle, Waterman R. Burnham, Rev. Charles H. Peck.

Tolland Conference, 21. Rev. David E. Jones, Rev. James H. Roberts.

Windham Conference, 31. Judge Edgar M. Warner, William H. Catlin.

DISTRICT OF COLUMBIA.

(WITH NEW JERSEY.)

FLORIDA.

GENERAL CONFERENCE. Rev. Howard Gibbons, Rev. James P. Hoyt, Rev. Neil P. McQuarrie, Rev. Mason Noble, Rev. George B. Waldron.

Southeast Coast Association, 6.
East Coast Association, 13.
South Florida Association, 12.
St. Mary's River Association, 4.
Florida Western Association, 9.
Shoal River Association, 7.

GEORGIA [1].

CONGREGATIONAL CONFERENCE. Rev. E. Lyman Hood, Charles R. Haskins, Rev. J. W. Blosser, Rev. Lawrence Phelps, O. C. Fuller.

New Atlanta District Conference, 28. Rev. William H. Holloway, Rev. Henry H. Proctor, Rev. W. L. Cash.

HAWAII.

HAWAIIAN EVANGELICAL ASSOCIATION. Hon. Peter Cushman Jones.

Hawaiian Conference. Rev. Doremus Scudder, Mrs. Doremus Scudder.

Hawaiian Association, 34. Rev. Albert S. Baker, Mrs. Albert S. Baker, Mr. Akaiko Akana.

Maui Association, 38. Mr. W. R. Castle, Mr. W. A. Bowen, Mrs. W. R. Castle.

Oahu Association, 16. Rev. John P. Erdman, Mrs. John P. Erdman.

Kauai Association, 13. Rev. John L. Hopwood.

IDAHO [1].

CONGREGATIONAL CONFERENCE. Rev. Ludwig Thomsen.

ILLINOIS [6].

GENERAL ASSOCIATION. Hon. Thomas C. MacMillan, President Thomas McClelland, Aaron B. Mead, Rev. John W. Nelson, Rev. Peter M. Snyder, Rev. William A. Bartlett.

Aurora Association, 16. Rev. Arthur E. Beddoes, Rev. Orville A. Petty.

Bureau Association, 18. Rev. Thomas A. Stubbins, Rev. J. Merle Stevens.

Central Association, 10. Rev. Cyrus K. Stockwell.

Central East Association, 19. Frank F. Butzow, Rev. John A. Holmes.

Central West Association. Rev. James R. Stead, Rev. Samuel H. Taylor, Rev. William E. Cadmus.

Chicago Association, 111. Rev. James A. Adams, Rev. Benjamin F. Aldrich, John T. Dale, Rev. William T. McElveen, Rev. William E. Barton, Rev. Albert C. Moses, E. H. Pitkin, Rev. Frank G. Smith, Frank Kimball, George M. Vial, Rev. Frank Newhall White.

Elgin Association, 26. Rev. Charles L. Morgan, Rev. George T. McCollum, Frederick F. Hall.

Fox River Association, 18. Rev. Hiram H. Appleman, Rev. John R. Nichols.

German Association, 10. Rev. Moritz E. Eversz.

Quincy Association, 16. Rev. Fred L. Hanscom, Rev. James R. Smith.

Rockford Association, 16. Rev. Quincy L. Dowd, Rev. Charles D. Moore.

Rock River Association, 14. Rev. Richard Haney.

Southern Association, 22. Rev. Otto C. Grauer, Rev. William W. Newell.

Springfield Association, 24.

INDIANA [1].

GENERAL CONFERENCE. Rev. Harvey C. Colburn.

Central Association, 21. Herbert L. Whitehead, Rev. George H. Grannis.

Fort Wayne Association, 9. Rev. Edwin W. Gray.

Michigan City Association, 13. Rev. Frank M. Webster.

IOWA [5].

GENERAL CONFERENCE. Hon. George W. Dunham, Rev. Frank W. Hodgdon, Rev. Trueman O. Douglass.

Council Bluffs Association, 33. Rev. Otterbein O. Smith, Rev. Frank I. Hanscom.

Davenport Association, 21. Rev. Wilson Denny, Rev. Arthur S. Henderson.

Des Moines Association, 28. Rev. James P. Burling, Elliott S. Miller, Rev. William J. Minchin.

Denmark Association, 28. Rev. Benjamin F. Martin, Rev. Arthur G. Graves.

German Association, 8.

Grinnell Association, 27. President J. H. T. Main, Rev. Dwight P. Breed, Rev. Frank C. Gonzales.

Mitchell Association, 32. Rev. William J. Cady, Charles E. Tower.

Northeastern Association, 38. Rev. Herbert J. Hinman, Rev. Henry F. Milligan, J. C. Garland, Miss Helen Buckley.

Sioux Association, 43. Rev. William A. Schwimley, Willard B. Whiting, Benjamin F. Felt.

Webster City Association, 30. James Thomson, Rev. Ira O. Mallory.

Welsh Association, 5.

KANSAS [3].

GENERAL CONFERENCE. Rev. William M. Elledge.

Arkansas Valley Association, 21.

Central Association, 38. Rev. Francis L. Hayes, Rev. Leon C. Schnacke, Rev. H. B. Harrison, Allen D. Gray.

Eastern Association, 20. Rev. Noble S. Elderkin, Charles M. Stebbins.

Northern Association, 16. Rev. Albert E. Seibert, Rev. Aaron Breck.

Northwestern Association, 20. Robert R. Hays, Rev. James G. Dougherty.

Southern Association, 25.

Western Association, 8.

Wichita Association, 15. Rev. George S. Ricker.

KENTUCKY [2].

GENERAL CONFERENCE.

LOUISIANA [2].

CONGREGATIONAL ASSOCIATION. Rev. Henry S. Barnwell.

Texas and Southwest. Rev. Morley O. Lambly.

MAINE [3].

GENERAL CONFERENCE. Rev. Charles Harbutt, Rev. Thomas P. Williams.

Aroostook Association, 13.

Cumberland Association, 26. Rev. James E. Aikens, Rev. Raymond Calkins, Fred A. Hamblen.

Cumberland North Association, 19. Rev. Herbert P. Woodin.

Franklin Association, 11. Deacon G. H. Bass.

Hancock Association, 21. Rev. Alexander P. MacDonald, Rev. Angus M. McDonald.

Kennebec Association, 15. Deacon Increase Robinson.

Lincoln Conference, 24. Rev. George E. DeMott, Galen C. Moses.

Oxford Conference, 12. Rev. James G. Fisher.

Penobscot Conference, 24. Prof. Calvin M. Clark, Prof. Merritt C. Fernald.

Piscataquis Association, 11. Rev. George A. Merrill.

Somerset Conference, 12. Rev. Frederick H. Means.

Union Conference, 17. Charles N. Davie.

Waldo Conference, 12. Deacon Harry M. Prentiss.

Washington Association, 25. Rev. John M. Bieler.

York Conference, 25. Deacon Herbert E. Bingham, Rev. Alfred L. Struthers.

MARYLAND.

(WITH NEW JERSEY.)

MASSACHUSETTS [13].

GENERAL CONFERENCE. John J. Pew, Rev. George L. Cady, Rev. George A. Gordon, Victor J. Loring, Rev. John L. Kilbon, Rev. Francis J. Marsh, Rev. Clarence F. Swift, Samuel Usher, Rev. Ambrose W. Vernon, Rev. Andrew B. Chalmers.

Andover Association, 27. Rev. Owen H. Gates, William Shaw, Rev. Benjamin A. Willmott.

Barnstable Conference, 24.

Berkshire North Conference, 20. Rev. Percy Martin.

Berkshire South Association, 19. Rev. Leon D. Bliss, Deacon John L. Kilbon.

Brookfield Conference, 19. Rev. Frederick D. Thayer.

Essex North Conference, 25. E. M. Stacy, Rev. Everett S. Stackpole.

Essex South Conference, 40. Rev. George W. Owen, Daniel O. Marshall, Rev. Dewitt S. Clark, Judge George B. Sears.

Franklin Association, 31. William R. Moody, Rev. Edwin S. Pressey, Rev. Franklin C. Thompson.

Hampden Association, 45. Rev. Seelye Bryant, Rev. Frank E. Butler, Rev. Edwin B. Robinson.

Hampshire Conference, 17. Rev. Willis H. Butler.

Hampshire East Association, 17. Rev. Harold C. Feast, Prof. W. I. Fletcher.

Mendon Association, 12. Rev. Franke A. Warfield.

Middlesex South Conference, 20. Rev. William W. Sleeper.

Middlesex Union Association, 24. Rev. Albert F. Newton, Frank C. Hoyt.

Norfolk Association, 36. Rev. Henry C. Alvord, Dr. John E. Bradley, Rev. Ellsworth W. Phillips.

Old Colony Association, 16. Rev. Norman McKinnon.

Pilgrim Association, 15. Rev. Frederick B. Noyes.

Suffolk North Association, 28. Frank Gaylord Cook, Rev. Charles L. Noyes, Rev. Charles N. Thorp.

Suffolk South Conference, 28. Rev. Herbert A. Barker, J. W. Field, Rev. Clarence A. Vincent.

Suffolk West Conference, 28. Rev. Jay T. Stocking.

Taunton Association, 25. Deacon A. Vinton Cobb, Rev. James G. Merrill.

Worcester Central Association, 31. Rev. Thomas E. Babb, Rev. Edward Payson Drew.

Worcester North Conference, 17. George A. Swallow.

Worcester South Conference, 24. Rev. Charles M. Crooks.

Woburn Association, 24. Rev. Thomas Sims, Deacon C. O. Walker.

Michigan [4].

Congregational Conference. Rev. Benjamin H. Burtt, Louis P. Haight, Charles O. Monroe.

Cheboygan Association, 22. Rev. John Lambrecht, Rev. Holden A. Putnam.

Detroit Association, 23. Rev. William H. Warren, Frank E. Bogart.

Eastern Association, 19. Rev. Henry O. Spelman, Rev. William J. Campbell.

Genesee Association, 18. Rev. Carlos H. Hanks, Rev. George Benford.

Gladstone Association, 8.

Grand Rapids Association, 37. Major E. F. Grabil, Rev. Eldridge Mix.

Grand Traverse Association, 25.

Jackson Association, 16. Rev. David C. Holbrook, Rev. M. Lee Grant.

Kalamazoo Association, 30. Supt. S. O. Hartwell, Rev. John T. Walker, Rev. William H. Walker.

Lake Superior Association, 10. Rev. Luther K. Long.

Lansing Association, 29. C. A. Gower, Rev. William Wiedenhoeft, Rev. John P. Sanderson.

Muskegon Association, 13. Rev. Archibald Hadden.

North Central Association, 14. Rev. David G. Blair.

Saginaw Association, 12. Rev. Irving W. Stuart.

Sault Ste. Marie Association, 8. Rev. Harry Appleton.

Southern Association, 22. C. B. Stowell, Rev. Charles E. Taggart.

MINNESOTA [3].

GENERAL CONFERENCE. Rev. S. Banks Nelson, Hon. Samuel T. Johnson, Rev. Walter H. Nugent.

Minneapolis Association, 40. Rev. George R. Merrill, Rev. Harry P. Dewey.

Central Association, 25. Rev. Victor L. Greenwood.

Duluth Conference, 11.

Mankato Conference, 23. Rev. Edgar L. Heermance. Mrs. W. J. Richardson.

Minnesota Valley Association, 16. Rev. Anton R. Larson, Rev. Walter M. Swann.

Nothern Pacific Conference, 31. Rev. Robert P. Herrick, Rev. Charles C. Warner.

St. Paul Conference, 30. Rev. Clement C. Campbell, Rev. Edwin B. Dean, Rev. Samuel G. Smith.

Western Association, 11. Rev. John A. Hjetland.

South Eastern Conference, 24. Rev. Frank E. Knopf, Rev. Herbert E. Chapman.

MISSISSIPPI [2].

CONGREGATIONAL CONFERENCE. Rev. Frank G. Woodworth.

MISSOURI [2].

CONGREGATIONAL ASSOCIATION. Rev. Charles S. Mills.

Kansas City Association, 18. Rev. Harold Cooper, Rev. Frank L. Johnston.
Kidder Association, 14. Prin. George W. Shaw.
Springfield Association, 22. Rev. Sherman A. Willard.
St. Louis Association, 25. Rev. Herman F. Swartz, Rev. Albert H. Jordan, Rev. William M. Jones.

MONTANA [2].

GENERAL CONFERENCE. Rev. Elbert E. Flint.

Yellowstone Association. Rev. H. Samuel Fritsch.

NEBRASKA [3].

CONGREGATIONAL CONFERENCE. Rev. Lucius O. Baird, Rev. William S. Hampton.

Blue Valley Association, 24. President David B. Perry.
Columbus Association, 13.
Elk Horn Valley Association, 31.
Frontier Association, 14.
German Association, 25.
Lincoln Association, 24. Rev. John H. Andress.
Loup Valley Association, 15.
Northwestern Association, 7.
Omaha Association, 21. Frank H. Chickering, Rev. William H. Buss.
Republican Valley Association, 24. Rev. Abraham A. Cressman, Rev. Frederick W. Leavitt.

NEVADA.

(IN THE GENERAL CONFERENCE OF CALIFORNIA.)

NEW HAMPSHIRE [3].

GENERAL CONFERENCE. William P. Fiske, Rev. Edwin R. Smith, Rev. Lucius H. Thayer.

Cheshire Association, 25. Rev. Arthur W. Bailey, Rev. William O. Conrad, Deacon Levi A. Fuller.

Coos (and Essex, Vt.) Association, 9. Rev. William A. Bacon.

Grafton-Orange Association (12 *Chs. in Vt.*), 13. Rev. John E. Whitley, Prof. Charles F. Emerson.

Hillsboro Association, 35. Rev. Tyler E. Gale, Rev. Burton W. Lockhart, Deacon John B. Smith.

Merrimack Association, 40. Rev. Clinton W. Wilson, Rev. James E. Enman, Dr. Henry C. Holbrook, Enoch G. Philbrick.

Rockingham Association, 34. Harlan P. Amen, Rev. George H. Driver, Rev. Charles L. Merriam.

Stafford Association, 22. Rev. Evarts W. Pond, Rev. Alfred T. Hillman.

Sullivan Association, 11. Rev. Elmer T. Blake.

NEW JERSEY [2].

CONGREGATIONAL CONFERENCE. Rev. William Hayes Ward, Rev. Samuel L. Loomis.

Northern New Jersey Association, 35. Rev. Ferdinand Q. Blanchard, Addison H. Hazeltine, Rev. Henry C. Jackson.

Washington (D. C.) Conference, 15. Rev. Oliver Huckel, Rev. Samuel H. Woodrow.

NEW MEXICO [1].

CONGREGATIONAL CONFERENCE. Rev. Josiah H. Heald.

NEW YORK [7].

GENERAL CONFERENCE. W. H. Crosby, Harlan P. French, Rev. Edward A. George, Rev. Harry Handy, Rev. Charles W. Shelton, Rev. Henry A. Stimson, Rev. William A. Trow.

Black River and St. Lawrence Association, 31. Henry Ashley, Rev. Louis H. Johnston, Rev. Andrew Wight.

Essex Association, 11. Rev. Jabez Backus.

Hudson River Association, 23. Rev. Edward R. Evans, Theodore L. Reeve.

Central Association, 33. Rev. William F. Kettle, Rev. Stephen A. Lloyd, Rev. Robert L. Rae.

New York City Association, 61. Hon. Edward M. Bassett, Rev. Nehemiah Boynton, Rev. Charles E. Jefferson, Rev. Lewis T. Reed, John R. Rogers, George W. Baily.

Oneida, Chenango, and Delaware Association, 32. Rev. Paul R. Allen, Rev. Inman L. Willcox.

Suffolk Association, 12. Rev. Frank Voorhees.

Susquehanna Association. Rev. Oscar H. Denny.

Western New York Association, 61. Rev. Franklin J. Estabrook, Rev. George H. Burgess, Rev. Lewis G. Rogers, Rev. Charles H. Small, Rev. Ward T. Sutherland, Rev. Benson N. Wyman.

Welsh Association, 16. Rev. W. Caradog Jones.

North Carolina [1].

Annual Conference. Rev. Albert J. Tate.

Northern District Association, 10. Rev. William A. Clark.

Southern Association, 6.

Western Association, 9.

Middle Association, 9.

North Dakota [2].

General Conference. Rev. Edwin H. Stickney.

Fargo Association, 42. Rev. Reuben A. Beard, President Charles C. Creegan.

Grand Forks Association, 16.

Jamestown Association, 45. Rev. Eben E. Saunders.

Mouse River Association, 22. Rev. Edwin S. Shaw.

Wahpeton Association, 12.

Missouri River Association, 23.

Ohio [5].

Congregational Conference. John T. Calvert, H. Clark Ford, President Henry C. King, William W. Mills, Rev. Edgar S. Rothrock.

Central North Association 27. Rev. Bernard G. Mattson, Rev. George L. Smith, Rev. Ross F. Wicks.

Central Ohio Association, 19. Rev. Washington Gladden, Rev. William H. Woodring.

Central South Association, 11. Rev. John G. Evans.

Cleveland Association, 47. Rev. John H. Grant, Deacon Lucius F. Mellen, Rev. N. M. Pratt.

Eastern Ohio Association, 18.

Grand River Association, 27. Rev. Newton W. Bates, Rev. Joseph A. Goodrich, Rev. Lee J. Travis.

Marietta Association, 11. Rev. Henry H. Kelsey.

Medina Association, 16. Rev. Henry M. Tenny, Watson R. Wean.

Miami Association, 16. Rev. Charles J. Dole, Rev. Charles A. Forbes.

Plymouth Rock Association, 18. Rev. Marston S. Freeman, Rev. George E. Merrill.

Puritan Association, 26. Rev. Howard S. MacAyeal, Nathan Morse.

Toledo Association, 17. Rev. Ernest Bourner Allen, Rev. George R. Wallace.

OKLAHOMA [1].

GENERAL CONFERENCE. Rev. Charles G. Murphy.

Northwest Association.

Southwest Association.

Eastern Association. Rev. James E. Pershing.

OREGON [1].

CONGREGATIONAL CONFERENCE.

East Willamette Association, 13.

Mid-Columbian Association, 11.

Portland Association. Mrs. Frederick Eggert, Rev. Luther R. Dyott.

West Willamette Association, 17.

PENNSYLVANIA [2].

CONGREGATIONAL CONFERENCE. Rev. Albert E. Ricker, Deacon Charles S. Burwell.

Northwestern Association. 19. Rev. C. Thurston Chase, Deacon David Howells.

Philadelphia Association. Rev. Sydney Herbert Cox, Rev. George R. Lockwood, Rev. H. H. Meyers, Jr.

Pittsburg Association. Rev. J. H. Lucas, Rev. H. H. Guernsey, Rev. Lyman Mevis.

Eastern Welsh Association, 38. Rev. T. C. Edwards, Rev. J. V. Stephens.

Susquehanna Association.

Wyoming Valley Association. John R. Thomas, Rev. H. Fay Tyler.

RHODE ISLAND [2].

CONGREGATIONAL CONFERENCE, 43. Rev. Samuel M. Cathcart, Rev. Asbury Krom, Rev. C. Fremont Roper, William C. Bourne, H. Edward Thurston, Rev. Gideon A. Burgess.

SOUTH CAROLINA.

(WITH GEORGIA.)

SOUTH DAKOTA [2].

GENERAL CONFERENCE. Rev. Frank J. Stevens.

Black Hills Association, 16.

Central Association, 27. Rev. Isaac Cassell, Rev. William N. Thrall.

South Central Association, 22. Rev. A. Craig Bowdish.

Dakota Association, 18. Rev. Robert D. Hall, Mrs. Robert D. Hall.

German Association, 42.

Northern Association, 37. Rev. Eugene B. TreFethren.

Yankton Association, 26. Rev. Henry W. Jamison, Rev. H. K. Warren.

TENNESSEE [1].

GENERAL CONFERENCE. Rev. Everett G. Harris.

Cumberland Plateau Association, 20.
Nashville Conference, 13.

TEXAS [2].

LONE STAR ASSOCIATION. Rev. John B. Gonzales, Rev. George W. Ray.

UTAH [1].

GENERAL ASSOCIATION. Rev. Samuel H. Goodwin.

VERMONT [3].

GENERAL CONFERENCE. George L. Dunham, Rev. Arthur P. Pratt, Deacon David H. Strong.

Addison Association, 14. Rev. Samuel Rose.
Bennington Association, 10. Rev. George S. Mills.
Caledonia Association, 17. Rev. Edward C. French, Rev. H. T. Barnard.
Chittenden Association, 16. Rev. Hervey Gulick, Rev. Charles C. Adams.
Coos and Essex Association, 11. Rev. William A. Bacon.
Franklin and Grand Isle Association, 15. Rev. William P. Jackson
Lamoille Conference, 10. Rev. V. M. Hardy.
Orange Association, 14. Rev. Charles B. Atwood.
Orleans Association, 20. Rev. E. R. Gordon, William A. Graham.
Rutland Association, 18. Rev. F. L. Garfield, George H. McLeod.
Union Association, 13. Rev. Henry L. Ballou.
Washington Association, 17. Rev. Stanley F. Blomfield.
Windham Association, 18. Rev. Roy M. Houghton, Rev. A. E. Martin.
Windsor Association, 19. Rev. John A. Scheuerle, Rev. Sherman Goodwin.

VIRGINIA.

(WITH NEW JERSEY.)

WASHINGTON [2].

GENERAL CONFERENCE. Rev. Samuel Greene, Rev. W. W. Scudder.

Eastern Washington and North Idaho Association, 52. Prof. L. F. Anderson, Rev. Raymond Brooks, President S. B. L. Penrose.

German Pacific Association, 14.

Northwestern Association, 59. William H. Lewis, Rev. C. R. Gale, Rev. F. J. Van Horn.

Tacoma Association.

Yakima Association.

WISCONSIN [4].

CONGREGATIONAL ASSOCIATION. John M. Whitehead, Rev. Albert J. Buxton, President Melmon J. Fenenga, Rev. Frank M. Sheldon.

Beloit Association, 31. Rev. John W. Wilson, Rev. Homer W. Carter, Hon. A. S. Baker.

Eau Claire Association, 29. Rev. Lathrop C. Grant.

La Crosse Convention, 26. Rev. Fred Dahlberg.

Lemonweir Convention, 27. Rev. John Faville, Rev. W. A. Leary.

Madison Convention, 41. Rev. W. H. Hannaford, Rev. Henry K. Hawley, Rev. Henry A. Miner, Rev. F. W. Schoenfeld.

Milwaukee Convention, 32. Rev. C. H. Beale, Rev. P. L. Curtiss, Mr. Christopher C. Gettings.

Northwestern Convention, 19. Rev. Frank N. Dexter, Mrs. F. N. Dexter.

Superior Convention, 12.

Winnebago Convention, 35. Rev. Henry Stauffer, Rev. John N. Davidson, Rev. Robert Hopkins.

Wisconsin Welsh Convention.

WYOMING [2].

GENERAL ASSOCIATION. Rev. W. B. D. Gray.

Wyoming Southern Association. Rev. Frank L. Moore.
Wyoming Northern Association.

MEMBERS EX OFFICIIS.

Registrar and Treasurer. — Rev. Joel S. Ives.
Secretary. — Rev. Asher Anderson.
Auditor. — Deacon David N. Camp.

SOCIETIES.

American Board. — Rev. James L. Barton.

American Missionary Association. — Rev. James W. Cooper.

Congregational Education Society. — Rev. William R. Campbell.

Congregational Home Missionary Society. — Rev. Hubert C. Herring.

Congregational Sunday-School and Publishing Society. — Rev. Frederick Page.

Congregational Church Building Society. — Rev. Charles H. Richards.

Congregational Board of Ministerial Relief. — Rev. William A. Rice.

Congregational Brotherhood. — Rev. Frank Dyer.

HONORARY MEMBERS.

Congregational Union of England and Wales. — Rev. J. D. Jones.

Congregational Union of Canada. — Rev. Frank J. Day, Rev. W. T. Gunn, Rev. Hugh Pedley.

Japan. — President Tasuku Harada, Rev. Kotaro Nishio.

Southern India. — Rev. J. P. Jones.

Toronto (Canada) Congregational Council. — Rev. Edward E. Braithwaite.

FRATERNAL DELEGATES.

Seven-Day Baptist Missionary Society. — Rev. E. B. Saunders.

Board of Missions of Evangelical Association. — Rev. Samuel P. Spreng.

COLLEGES.

Bowdoin College. — President William D. Hyde.
Carleton College. — President Donald J. Cowling.
Beloit College. — President Edward D. Eaton.
Redfield College. — President N. C. Hirschy.
Tabor College. — President Frederick W. Long.
Grinnell College. — President J. H. T. Main.
Piedmont College. — Rev. Frank E. Jenkins.
Marietta College. — President Alfred T. Perry.
Washburn College. — President Frank K. Sanders.
Wheaton College. — President Charles S. Blanchard.

THEOLOGICAL SEMINARIES.

Atlanta Seminary. — A. W. Farlinger.
Bangor Seminary. — President David N. Beach.
Chicago Seminary. — President Ozora S. Davis.
Hartford Seminary. — President William D. Mackenzie.
Pacific Seminary. — Prof. Charles S. Nash.

STATE SECRETARIES.

(PRESENT.)

Rev. Henry Lincoln Bailey, Massachusetts; Rev. Elmer W. Butler, Alabama; Rev. C. Thurston Chase, Pennsylvania; Rev. A. T. Clarke, Alabama; Prin. John M. Comstock, Vermont; Rev. Edgar M. Cousins, Maine; Rev. James Deane, New York; Rev. Charles L. Goodrich, New Jersey; Mr. C. A. Gower, Michigan; Rev. Fred L. Hall, Nebraska; Rev. Joel S. Ives, Connecticut; Rev. Henry A. Miner, Wisconsin; Rev. C. Fremont Roper, Rhode Island; Rev. George B. Waldron, Florida; Mr. Herbert L. Whitehead, Indiana; Rev. Reuben B. Wright, Idaho.

NATIONAL COUNCIL SPEAKERS.

Hon. H. M. Beardsley, Kansas City, Mo.; Rev. Nehemiah Boynton, Brooklyn, N. Y.; President Marion L. Burton, Northampton, Mass.; Rev. George L. Cady, Dorchester, Mass.; Rev. A. Z. Conrad, Boston, Mass.; President Ozora S. Davis, Chicago, Ill.; Rev. William Horace Day, Los Angeles, Cal.; Rev. Harry P. Dewey, Minneapolis, Minn.; President Albert P. Fitch, Cambridge, Mass.; Rev. J. Percival Huget, Detroit, Mich.; Rev. Alexander Lewis, Kansas City, Mo.; Mr. William H. Lewis, Chicago, Ill.; Rev. Frederick Lynch, New York, N. Y.; President William D. Mackenzie, Hartford, Conn.; Hon. Thomas C. MacMillan, Chicago, Ill.; Rev. George S. Rollins, Springfield, Mass.; Rev. Frank G. Smith, Chicago, Ill.; Mr. Fred B. Smith, New York, N. Y.

FOREIGN MISSIONARIES.

Rev. Justin E. Abbott, India; Rev. George Allchin, Japan; Mrs. George Allchin, Japan; Dr. Lester H. Beals, India; Mrs. Lester H. Beals, India; Rev. Alden H. Clark, India; Mrs. Alden H. Clark, India; Rev. William P. Clarke, Turkey; Mrs. William P. Clarke, Turkey; Rev. J. D. Davis,* Japan; Mrs. J. D. Davis, Japan; Rev. James D. Eaton, Mexico; Mrs. James D. Eaton, Mexico; Rev. Edward Fairbank, India; Mrs. Edward Fairbank, India; C. C. Fuller, South Africa; Mrs. C. C. Fuller, South Africa; Rev. Joseph K. Greene, Turkey; Mrs. Joseph K. Greene, Turkey; President Tasuku Harada, Japan; Rev. D. S. Herrick, India; Mrs. D. S. Herrick, India; Rev. Edward P. Holton, Southern India; Mrs. Edward P. Holton, Southern India; Rev. Robert A. Hume, India; Mrs. Robert A. Hume, India; Rev. John P. Jones, Southern India; Rev. George P. Knapp, Turkey; Mrs. George P. Knapp, Turkey; Rev. Albert E. Leroy, South Africa; Rev. D. W. Learned, Japan; Mrs. D. W. Learned, Japan; Rev. Frank A. Lombard, Japan; Rev. Alexander MacLachlan, Turkey; Mrs. Alexander MacLachlan, Turkey; Rev. Charles A. Nelson, China; Rev. Kotaro Nishio, Japan; Rev. J. H. Pettee, Japan; Miss Fidelia Phelps, Africa; Miss Isabelle C. Phelps, Northern China; Rev. John S. Porter, Austria; Mrs. John S. Porter, Austria; Rev.

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* Deceased.

Edward Riggs, Turkey; Mrs. Edward Riggs, Turkey; Dr. F. D. Shepard, Turkey; Mrs. F. D. Shepard, Turkey; Rev. W. P. Sprague, Northern China; Mrs. W. P. Sprague, Northern China; Rev. Charles A. Stanley,* Northern China; Miss Ellen M. Stone, European Turkey.

MEMBERS OF COMMITTEES NOT NAMED ELSEWHERE.

Rev. G. Glenn Atkins; Rev. Louis F. Berry; Rev. Howard A. Bridgman; Rev. S. Parkes Cadman; Samuel B. Capen; Rev. John DePeu; Rev. Albert E. Dunning; Hon. Samuel T. Dutton; B. H. Fancher; President George A. Gates; Rev. Frank J. Goodwin; Lloyd E. Harter; Hon. D. J. Jones; Rev. Arthur Little; W. L. Lougee; Rev. W. W. McLane; Rev. Irving W. Metcalf; Charles E. Mitchell; President Cyrus Northrop; Rev. Stephen A. Norton; Deacon Charles W. Osgood; Rev. J. W. Platner; Rev. Charles J. Ryder; Rev. E. B. Sanford; Rev. Will Spence; Prof. Graham Taylor; Thomas Todd; Prof. Williston Walker; Lucien C. Warner; Arthur H. Wellman.

SUMMARY.

Delegates, 526; honorary members, 103; total, 629.

Nominating Committee.

The moderator appointed the following a Committee on Nominations: Rev. James A. Adams, Illinois; Rev. Charles E. Jefferson, New York; Rev. James P. Hoyt, Florida; Rev. Herbert A. Jump, Connecticut; William H. Lewis, Washington.

Assistant Registrars.

Rev. Leon C. Schnacke, Kansas, and Rev. George T. McCollum, Illinois, were appointed assistant registrars.

Committees Appointed.

The following committees were appointed:

On Credentials. — Rev. Thomas Chalmers, New Hampshire; Lewis P. Haight, Michigan; Rev. Francis J. Van Horn, Washington.

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* Deceased.

On Business. — Rev. Frank N. White, Illinois; H. Clark Ford, Ohio; Rev. William H. Day, California; Rev. Harry P. Dewey, Minn.; Rev. Henry H. Kelsey, Ohio.

On Finance. — Alfred Coit, Connecticut; Levi A. Fuller, New Hampshire; Guilford Dudley, New York.

Organization.

Rev. Washington Gladden, Ohio, nominated Rev. Nehemiah Boynton, New York, for moderator. This nomination was seconded by Rev. Harry P. Dewey, Minnesota, and by George W. Baily, of New York. President Edward D. Eaton, Beloit, nominated Rev. Arthur H. Smith, China, and the nomination was seconded by Rev. James A. Adams, Illinois, and William Shaw, Massachusetts.

Rev. Nehemiah Boynton, New York, was elected moderator and, being escorted to the chair by Rev. Arthur H. Smith and Rev. Arthur Little, Massachusetts, addressed the Council.

In accordance with the vote of the Council, the Nominating Committee reported for assistant moderators Rev. Arthur H. Smith and Rev. Charles S. Nash, California. By vote the secretary was instructed to cast the unanimous ballot of the Council. Rev. Charles H. Richards, New York, and President Frank K. Sanders, Kansas, escorted Mr. Smith, and Rev. Dwight P. Breed, Iowa, and Rev. William H. Ward, New York, escorted Mr. Nash to the platform.

Program.

The program was placed in the hands of the Business Committee.

Report of Provisional Committee.

The report of the Provisional Committee as printed was presented in the name of the chairman (absent on account of llness), Charles A. Hopkins, by the secretary and was accepted.

Secretary.

Rev. Asher Anderson reported as Secretary and the same was accepted and referred to the Publishing Committee.

Publishing Committee.

Thomas Todd, Massachusetts, reported for the Publishing Committee and the same was accepted.

Later, the following were appointed the Publishing Committee: Thomas Todd, Rev. Howard A. Bridgman, Phineas Hubbard, Massachusetts; Rev. Joel S. Ives, Rev. Asher Anderson.

Treasurer.

Rev. Joel S. Ives made his report as treasurer, which was accepted, together with the report of David N. Camp, Connecticut, as auditor.

It was *voted*, That all resolutions involving the expenditure of money be referred to the Finance Committee before they are acted upon by the Council.

Reports.

Reports of committees of the session of 1907 having been printed and sent to the delegates previous to the session of the Council in accordance with resolution were presented and referred as follows: Report of the Committee of Fifteen on the relation of the National Council to the Benevolent Societies; Report of the Committee on Calvin Centenary; Report of the Committee on Congregational Brotherhood; Report of the Committee on Evangelism; Report of the Committee on Incorporation of National Council; Report of the Committee on Inter-Church Relations; Report of the Committee on Ministerial Education; Report of the Committee on Polity; Report of the Committee on Religious Education; Report of the Committee on Temperance; Report of the Committee on Order of Worship.

Memorials.

Memorials to National Council were received as printed, and were presented and referred as follows: From Massachusetts State Conference, on Brotherhood Statistics, collecting and printing the same in Year-Book, and method of securing and publishing contributions to the seven National Societies in

Year-Book; from Congregational Conference of Maine, on December 31 as close of fiscal year, and matters connected with the Apportionment Plan; from Ohio State Conference, on a Pension Fund for Ministers; from Missouri Congregational Conference, on Religious Education; from General Association of Kansas, on Religious Education; from Iowa State Conference, on the fiscal year of the societies being the same as that of the churches; from General Conference of Illinois, on Religious Education, and the Apportionment Plan; from the Congregational Ministers' Union of Chicago, on the Apportionment Plan, and the Church Building Society; from the Congregational Brotherhood, on being reported in columns of Year-Book.

Commission of Fifteen.

Rev. John P. Sanderson, Michigan, reported for the Commission of Fifteen on the relation of the National Council to the Benevolent Societies. The report was accepted.

Polity.

Rev. Frank K. Sanders, Kansas, reported for the Committee on Polity. The report was accepted.

Later in the session, in place of the last two paragraphs, the following was adopted:

That the Council appoint a carefully chosen Commission on Polity, of not less than fifteen members, empowered to give further consideration to the questions of polity on which the Council is not ready to express a decisive judgment; to formulate a consistent and practicable scheme of natural administration; to test its conclusions, if necessary, by a referendum to the churches; and to submit to the next Council a constitution and by-laws which shall express the usages of present-day Congregationalism.

That the Council make provision for the expenses of this Commission.

Resolution.

President Charles S. Nash, California, introduced the following resolution which was adopted:

Whereas, Questions of the utmost importance relating to Congregational organization and administration are presented to this Council in the Reports of the Commission of Fifteen on the relation of the National Council to the Benevolent Societies and of the Committee on Polity, — questions for the consideration of which no adequate time could be provided in the program of the Council;

Be it resolved, That a committee of twenty-five, to which shall be referred these two reports, be named by the Nominating Committee and elected by the Council, to serve during this meeting of the Council, October 10–20, 1910, and be instructed to hold open sessions for the free discussion of the questions indicated above, and to present to the Council at the earliest practicable moment its findings and recommendations.

Committee of Twenty-Five.

The following were elected: Rev. Henry A. Stimson, New York; Rev. John P. Sanderson, Michigan; President Ozora S. Davis, Illinois; President S. B. L. Penrose, Washington; Prof. E. Lyman Hood, Georgia; Edward H. Pitkin, Illinois; President George A. Gates, Tennessee; Henry M. Beardsley, Missouri; Rev. William R. Campbell, Massachusetts; Rev. Frederick H. Page, Massachusetts; Rev. William Hayes Ward, New Jersey; Rev. Charles S. Mills, Missouri; John M. Whitehead, Wisconsin; Rev. William E. Barton, Illinois; Rev. John B. Gonzales, Texas; Rev. G. Glenn Atkins, Rhode Island; William W. Mills, Ohio; David P. Jones, Minnesota; President Charles S. Nash, California; President Frank K. Sanders, Kansas; Rev. Samuel H. Woodrow, D. C.; Rev. Edgar L. Heermance, Minnesota; Rev. Rockwell H. Potter, Connecticut; Rev. Calvin M. Clark, Maine; Rev. Albert E. Dunning, Massachusetts.

It was *voted,* that this committee have power to fill vacancies in its membership.

Calvin Centenary.

Prof. Williston Walker reported for the Committee of the Calvin Centenary. The report was accepted and the following was adopted:

That the National Council of the Congregational Churches of the United States heartily reciprocates the fraternal sentiments expressed in the letter received by it from the National Protestant Church of Geneva.

The following committee of correspondence as requested in said letter, consisting of three members, was appointed:

Prof. Williston Walker, Connecticut; Prof. Arthur C. McGiffert, New York; Rev. Ambrose W. Vernon, Massachusetts.

Apportionment Plan.

It was resolved, that a committee of eleven on the Apportionment Plan, representative of the societies, of state apportionment committees, and of pastors and laymen at large, be appointed at this morning session, whose duty shall be to consider the present situation of the Apportionment Plan, to pass upon memorials and proposals which are made to this Council regarding it or which may be brought to the committee's attention at one or more public hearings, and to recommend ways and means whereby the plan may be more fully carried out; such recommendations to be submitted as early in this session as possible.

The following were appointed: Samuel T. Johnson, Minnesota; Rev. Clarence F. Swift, Massachusetts; Roger Leavitt, Iowa; Lewis P. Haight, Michigan; Rev. Charles C. Merrill, Massachusetts; Rev. Lewis T. Reed, New York; Prof. Louis F. Anderson, Washington; George S. Talcott, Connecticut; Prof. Arthur L. Gillette, Connecticut; George M. Vial, Illinois; Rev. Edwin R. Smith, New Hampshire.

Congregational Brotherhood.

The report of the Committee on Congregational Brotherhood was accepted, and the resolutions contained in the report were referred to the Business Committee.

Evangelistic Work.

Rev. William T. McElveen, Illinois, presented the report of the Evangelistic Committee, which was accepted.

Later in the session the resolutions were adopted and the following were appointed as the Committee on Evangelism: Rev. George L. Cady, Massachusetts; Fred B. Smith, New York; Rev. A. Z. Conrad, Massachusetts; Rev. Frank Dyer, Illinois; Rev. Jesse Hill, Maine; Rev. Harry C. Meserve, Connecticut; Rev. G. Glenn Atkins, Rhode Island; Rev. E. Bourner Allen, Ohio; Rev. John S. Penman, New York; Rev. Neil P. McQuarrie, Florida.

Inter-Church Relations.

The Committee on Inter-Church Relations, Rev. Raymond Calkins, Maine, chairman, reported, and the same was accepted.

International Council.

The report from the International Council of 1908 was received.

Reports.

Rev. Charles S. Nash, California, reported for the Committee on Ministerial Education, and President Frank K. Sanders, Kansas, reported for the Committee on Religious Education. The reports were accepted and referred to a special committee consisting of Rev. James G. Merrill, Massachusetts; Rev. William H. Warren, Michigan; and Rev. William F. Stearns, Connecticut.

Order of Public Worship.

The report of the Committee on Order of Public Worship was presented by Rev. Charles H. Richards, New York, and was accepted.

Later the following resolutions were adopted:

Resolved, that this Council receives with approval the order of worship presented by its committee and recommends it to the churches; and recommends that it be printed in convenient form for such churches as may adopt it.

Resolved, that a committee be appointed to prepare additional forms for the Communion Service, Baptismal Service, and other services common in our churches, for the assistance of pastors in making such services impressive and helpful; this committee to present the result of its work to the next National Council.

The following were appointed as such committee: Rev. Charles H. Richards, New York; Rev. Lucius H. Thayer, New Hampshire; Rev. D. Baines-Griffith, New York; Rev. Charles H. Cutler, Maine; Rev. Frank W. Hodgdon, Iowa; Prof. Henry H. Tweedy, Connecticut.

Temperance.

The report of the Committee on Temperance was given by Rev. Charles L. Morgan, Illinois, and accepted.

After discussion, and later in the session, the resolutions were adopted with the change of the word " license " in the preamble to " tax."

The following were appointed the Committee on Temperance: Rev. John Faville, Wisconsin; Rev. Peter A. Cool, New York; Rev. Frank G. Smith, Illinois; Henry H. Spooner, Connecticut; Rev. Howard H. Russell, New York.

Memorial.

The Cumberland Plateau Association of Congregational Churches, Tennessee, presented the following memorial which was referred to the Publishing Committee:

" Because of the impracticability of white and colored churches in our state working in harmony under one state organization, it seems, in the judgment of the white churches, that separate organizations are necessary if the work of each is to prosper.

" We recognize that this adds to the complexity already existing in the organization of the southern churches; but we believe that sectional lines must be followed more than state lines in these states, as, for example, in the white work as illustrated in the Florida and Southeastern Association.

" Our geograpical section would include the white churches now in the Kentucky Conference and the churches of the Cumberland Plateau Association. Under one moderator and one registrar all matters of business with the secretary of the National Council could be conducted. Questions of detail we believe could be worked out satisfactorily if the organization of some such body as 'Kentucky and Tennessee Conference' seemed advisable."

Memorials.

The memorial from the New York Conference was referred to the Committee on Religious Education; that from the Massachusetts Conference to the Committee on Apportionment; that from Southern California to the Congregational Board of Ministerial Relief, who later reported as follows:

"The Board of Relief has received this memorial with great satisfaction and desires at the outset to declare that it has its hearty approval. If the Council so decides, it will gladly move forward to the establishment of this fund as rapidly as may be.

"It further desires to make clear to the memorialists and this Council that the matter to which it relates has had its consideration at various times during the past six years, having on one occasion at least been referred to a special committee of lay members. The Board has watched with keenest interest the efforts in other denominations to inaugurate systems of service pensions which would not be limited in their application to those who were in poverty and absolute need.

"The Board of Relief is, however, still compelled by the inadequacy of the funds at its disposal to consider the degree of need of applicants for pensions. It is striving by the language it uses, in its spoken and printed appeals and correspondence, and by a cordial and hearty manner in its payments to aged ministers and widows, to eliminate all idea of charity, almsgiving, and sense of humiliation, because of indigence and helplessness. It tries to omit such terms as charity, beneficiaries, grants, and recipients of the benefactions of the churches. On the contrary, it speaks of its payments as pensions which are based upon service, for which the denomination is still partly indebted, not having adequately paid for that service when it was rendered. This Board has regarded its veteran pensioners as constituting a roll of honor, men and women to be loved and revered, and whose care and comfort afforded to all our churches the privilege of just and tender ministry.

"As further evidence of this attitude, the Board, at its last meeting, held since the close of the triennial period on which it has just reported, adopted a scale of pensions based upon the very principles which this memorial advocates, namely, 'a substantial retiring pension proportioned in amount to the number of years spent in our active ministry; . . . not a grant of charity because of indigence, but a pension of honor because of faithful service.'

"In view of these facts, it recommends the further reference of this memorial to the Board of Relief to report on the same to the next Council."

This report was accepted and its recommendation adopted.

Address of the Retiring Moderator.

The retiring moderator, Thomas C. MacMillan, Illinois, made his address, and the various recommendations of the address were referred to different committees.

The portion of the address relating to the Sunday-School and Publishing Society was referred to a Committee of Nine, who were elected as follows:

Rev. Samuel G. Smith, Minnesota; Thomas C. MacMillan, Illinois; Rev. S. Parkes Cadman, New York; President David N. Beach, Maine; E. K. Warren, Michigan; James Logan, Massachusetts; Rev. William H. Buss, Nebraska; Rev. Charles H. Small, New York; Samuel Greene, Washington.

Color Line.

Rev. Samuel H. Woodrow, in response to a question from the floor, stated that no "color-line" was drawn at the Sunday-school Convention nor during the parade at Washington, D. C.

Greetings.

Rev. William H. Ward, New York, was delegated to send the fraternal greetings of the Council to Rev. Amory H. Bradford, ex-moderator of the Council.

Later in the session the following was received:

> "Gratitude for your message of greeting. I am rapidly improving and expect to be at the next meeting of the Council.
>
> "AMORY H. BRADFORD."

Sessions of the American Board.

The sessions of the American Board, including the excursion to Andover and Bradford, continued from Tuesday afternoon until Friday, 12 o'clock M.

National Council.

FRIDAY, Ootober 14.

At 2 P.M. the Council was called to order by the moderator and was led in worship by Dr. William J. Dawson.

Advisory Committee.

The report of the Advisory Committee, given by Rev. William W. McLane, Connecticut, was accepted, and is as follows:

The Advisory Committee, composed of representatives of the six Congregational missionary societies, appointed by advice of the National Council to constitute (on the part of the representatives of the five home societies), a committee to which all questions having to do with their joint work shall be referred for advice, and with the members of the American Board to constitute a committee on the benevolences of the churches in their relation to the missionary societies, reports as follows.

Since the last meeting of the National Council, the Advisory Committee has held meetings at least twice a year, and from time to time has appointed subcommittees who have met and transacted the business assigned to them. Certain questions of the policy or action on the part of the home societies, in relation to each other, or to their constituents, have been taken up and the recommendations of the Advisory Committee have been received and have aided to a mutual understanding and to effective work.

At the meeting of the National Council, held 1904, in Des Moines, Ia., the Council, by vote, referred to the Advisory Committee for investigation and advice the matter of publishing missionary magazines by the several societies, or of the consolidation of those magazines in one or two publications.

In obedience to this reference and request, the Advisory

Committee sent a large number of letters to pastors of churches of different grades, located in all sections of the country, asking for their opinion and for the preference of themselves and their constituents in respect of continuing the previous plan of different magazines for the several societies, or of the consolidation of these magazines in one or two publications. Of the answers received, in reply to this inquiry, seventy per cent favored the publication of one magazine. The reasons given were, economy in printing and mailing, convenience in handling and in filing, the possibility of securing a larger number of subscribers, and the presentation to the reader of our entire missionary work in its several parts and its unity. Twenty per cent of the answers favored two magazines, one for the American Board and one for the home societies. The reasons given were the different fields of these societies, and the special needs of the American Board. Of the remaining ten per cent, some preferred a weekly publication, of which each of the larger societies should issue one number a month, and the smaller societies should combine in issuing one number.

After careful consideration of the reasons given for the proposed changes, and consideration also of the attitude of the societies determined by their field of service, and their individual needs, the Advisory Committee, at a meeting held on July 8, 1908, passed the following vote:

" *Voted*, that as it is not now feasible to have a single missionary magazine for all the societies, the Advisory Committee recommends that the home societies unite in publishing one Homeland Magazine, to be issued on and after January, 1909."

This action was reported to the home societies, and its recommendation was adopted by them, and for the past year and one half two magazines have been issued, one of which represents all the home societies.

The Advisory Committee was appointed also with special reference to the task of undertaking to systematize the missionary benevolences of our churches with a view to the adequate support of the work of these societies. The National Council recommended: "That this Advisory Committee take such measures as they deem advisable, looking to the organization in all our conferences and states of missionary committees to urge upon the churches the adoption of definite and systematic plans of benevolence, and the appointment of local committees to carry these plans into effect."

The committee is happy to report that this purpose of its appointment has been quite thoroughly accomplished. We have secured on the several state conferences efficient committees whose business it is to urge on the local associations and churches definite plans of systematic work along missionary lines. Local associations also, through the efforts of this committee, have organized committees to press systematic support of our missionary societies upon the churches. Local churches in larger numbers than ever before have been induced to appoint a missionary committee and are earnestly attempting to raise a definite amount of money for missionary purposes. This organization of our churches for missionary support was a task which required much labor, but whose results, thus far, are most encouraging.

The Advisory Committee has also prepared and published what is known as the Apportionment Plan. It is now four years since the first apportionment was made and sent out to the several states with the request that the state conferences would take it up, and apportion the amounts asked among the churches of the state. Two years ago a second apportionment, based primarily upon home expenses, but with other things, such as previous gifts, taken into account, was prepared and sent out. This apportionment has been accepted by the states, and they are faithfully attempting to carry out the request of the Advisory Committee to raise the amount of money asked of them.

In accomplishing the work thus far performed the members of the Advisory Committee have been faithful in attending meetings, and, when requested, have served on subcommittees, and have given much time and labor in the fulfillment of the duties imposed on them.

The secretary of the Advisory Committee, from the first preparation of the Apportionment Plan, has carried on the correspondence necessary to the publication and promotion of that plan. This correspondence has grown to considerable proportion, and includes not only correspondence with the committees of state and local bodies, but the answering of numerous letters requesting information in respect of the methods of applying the plan in local churches, and information in respect of incidental matters, ranging from questions of where to obtain pledge cards and envelopes to how to frame a will in bequeathing money to the societies.

During the past two years, by the kind permission of Plymouth Church, New Haven, Conn., of which he is pastor, the secretary has been permitted to give part of his time during the seasons of the year when the state conferences hold their sessions to visiting the state conferences, and has been privileged to address them on behalf of the work of the missionary societies, and of the Apportionment Plan as the proposed method of raising sufficient money to carry on the work of the societies efficiently. During this period the secretary has spoken in most of the states where Congregationalism is strong, and in some where it is weak. In the months of April and May of the present year he visited the Pacific coast, speaking before conferences and associations in California, Oregon, and Washington, in sections extending from San Diego to Spokane. The cordial reception and the attentive hearing given the secretary in all parts of the country show the united and common interest of the churches in this great work.

By these methods, whereby the work has been carried on by the members of the Advisory Committee, we have been able to prepare, publish, and promote the adoption of the Apportionment Plan with small cost to the societies.

In respect of the success of the plan, we are not able at this time to make such a definite report as we wish to make. To secure the adoption of a uniform plan all over the country, and to succeed in securing committees in the states, the associations, and the churches to carry out this plan is in itself a great success. Never before have our churches been so united and so intelligently aware of their place and privilege and power in missionary enterprise as they are to-day. In respect of the financial results, we are happy to report an increase of gifts from the churches to our societies. We regret, however, that this increase is, as yet, by no means equal to what is requested. A few facts, however, should in all justice be taken into account. The two million dollars for which we ask is a large increase over what the churches have previously given. The states, one after another, have been adopting the Apportionment Plan, but some of them have adopted it within the past year. After a state conference has acted favorably, it requires some time to get the churches, in large numbers, to understand and adopt the plan and raise the money. Moreover, since this plan was introduced, and within the past three years, we have encountered the depressing effects of a financial panic which paralyzed business in our country. We have had also, within the same time, a united campaign of our missionary societies in raising almost three hundred thousand dollars for the liquidation of their united debts. Under these circumstances, to have secured the adoption of a uniform plan of raising money for our societies, to have held our own, and to have made some advance in contributions, perhaps is as much as we could reasonably have expected.

No plan will succeed without power, and power applied. A series of inspirational mass meetings may serve to awaken an interest and to secure single gifts for one specific purpose, like the payment of the debt of the societies; but a plan which proposes continual and steady support of a great and increasing work can succeed only by steady, patient, and persistent effort on the part of earnest men whose heart and mind, whose head and hand, are constantly used in the service of the societies and the churches. Such effort will issue in intelligence, inspiration, and system in the support of our common work of giving the gospel to the world.

The Advisory Committee, in a large degree, has accomplished the particular work for which it was created. It has devised a plan of systematic support for the societies, and it has secured committees of earnest and capable men in the conferences and churches to carry out this plan. But it has by no means completed that work so far as the financial support of the societies is concerned. Therefore, if the Council has any further wisdom and advice to give in respect of the methods by which systematic beneficence can be made more of a success, the societies which have in charge our missionary work, and the men who serve these societies in fulfilling that work, would be grateful for further counsel.

The resolution recommending the continuance of the Advisory Committee was referred to the Committee of Eleven, who later reported as follows, and the report was adopted.

"Your Committee of Eleven on Apportionment, in concluding its work, wish to commend the work of the Advisory Committee, who, for the past six years, have by their devotion of time and means done so much to bring the Appoortionment Plan to its present position as a fixed policy of our denomination.

"We recommend the expression of this appreciation by a vote of this Council."

Industrial Committee.

The report of the Industrial Committee, presented by Prof. Graham Taylor, Illinois, with supplemental remarks by Rev. Charles S. Macfarland, Connecticut, and Rev. Washington Gladden, Ohio, was accepted and the recommendations adopted.

The following were appointed: Rev. Graham Taylor, Illinois; Rev. Daniel Evans, Massachusetts; Rev. Charles S. Macfarland, Connecticut; Rev. Peter Roberts, New York; Rev. Owen Lovejoy, New York; Rev. Washington Gladden, Ohio; Bayard E. Harrison, Massachusetts; Prof. Edward A. Steiner, Iowa; Rev. Carlos H. Hanks, Michigan.

Greetings.

The following telegram was received:

CINCINNATI, OHIO, October 12, 1910.

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES:

The House of Bishops and the House of Deputies of the General Convention of the Protestant Episcopal Church now assembled in Cincinnati send fraternal greetings to the National Council of the Congregational Churches and ask God's blessing upon its deliberations.

HENRY ANTICE, *Secretary.*

The following reply was forwarded:

"The Congregational National Council, in session in historic Boston, sends to the Episcopal General Convention in Cincinnati fraternal greetings in the bonds of a common faith and fellowship of the one holy and universal Church."

The following was also received:

TOPEKA, KAN., October 13, 1910.

PRESIDENT CONGREGATIONAL CONVENTION:

The Disciples in National Convention send greetings and wish you Godspeed.

PETER AINSLIE, *President.*

To which the following reply was sent:

The Congregationalists in National Council reciprocate your greetings. Psalms 16:11.

NEHEMIAH BOYNTON, *Moderator.*

Rev. J. D. Jones, Bournemouth, England, brought the greetings from the Congregational Union of England and Wales; President Tasuka Harada, of the Doshisha, the greetings from the Kumi-ai churches of Japan; Rev. Frank J. Day, the greetings from the Congregational Union of Canada; and Rev. John P. Jones, the greetings from the United Church of Christ of South India.

The Secretary, Asher Anderson, presented a letter of greeting from the Congregational Union of Australia, Rev. Lewellyn D. Bevan, chairman.

Year-Book Statistics.

A communication was received from the Secretaries of the National Societies and signed by William Ewing and William E. Strong on the Schedules for Benevolence in the Year-Book, and it was voted to refer the same to the Committee of Eleven.

Addresses.

Rev. J. Percival Huget, Illinois; Rev. Alexander Lewis, Missouri, and Rev. Frederick Lynch, New York, addressed the Council on "Solidarity of Congregational Fellowship."

William H. Lewis, Illinois, delivered an address on "The Scope and Significance of the Brotherhood Movement."

After the benediction by Rev. Frank Dyer, Illinois, an adjournment was taken till 7.30 P.M.

At 7.30 P.M. the Council was called to order by the moderator and led in worship by Rev. C. Rexford Raymond, New York.

Next Meeting.

Rev. Alexander Lewis extended a hearty invitation to the National Council to hold the next session, 1913, in Kansas City, Mo. This invitation was seconded by Henry M. Beardsley.

It was unanimously voted to accept this invitation.

Addresses.

Under the general subject "The Church and Citizenship," Rev. George S. Rollins, Massachusetts, gave an address on "Political Integrity"; Rev. George L. Cady, Massachusetts, on "Social Equities"; and Henry M. Beardsley, on "Industrial Obligations."

The Fisk Jubilee Singers favored the Council with inspiring songs.

Address.

President Ozora S. Davis, Illinois, gave an address on "Immigration in Relation to the Churches."

After the benediction by Rev. Frank G. Smith, Illinois, the Council adjourned.

SATURDAY, October 15.

At 8.45 the Council was called to order by the moderator, and the devotional service was led by President Charles C. Creegan.

Incorporation.

The report of the Committee on Incorporation was given by Simeon E. Baldwin, Connecticut. The report was accepted and the resolutions adopted.

A special committee to report on by-laws was appointed, consisting of Simeon E. Baldwin, Connecticut, Charles E. Mitchell, Connecticut, and Rev. Asher Anderson, who later in the session reported the following, which was adopted:

The special committee to provide for the organization of the Corporation for the National Council of the Congregational Churches of the United States respectfully report that they have agreed upon the scheme set forth in the subjoined resolution and recommend the passage of said resolution.

Resolved, that the following regulations be adopted for the organization and management of the Corporation for the National Council of the Congregational Churches of the United States.

I. The corporate members of said Corporation shall consist of the moderator and the secretary of the Council, *ex officio*, and fifteen others elected by the Council, and shall take the place of those named in the charter from and after the filing with the secretary of Connecticut of notice of the acceptance of the charter.

II. Of said fifteen elected corporate members, eight shall be chosen for three years and seven for six years, provided that if the Council shall hereafter determine upon more frequent stated meetings, said fifteen members shall be divided under a scheme to be hereafter approved by the Council, into proportionably smaller groups with six years as the maximum term of service under any single election, and the terms so arranged that the terms of service of some but not all the corporate members shall expire at each stated meeting of the Council.

III. The first meeting of the Corporation shall be held in Connecticut as soon as convenient after the filing of notice of the acceptance of the charter with the secretary of Connecticut. Reasonable notice of the time and place of meeting from the secretary of the Council, addressed to each corporator by mail, shall be sufficient; and those of them who attend said meeting shall be a quorum.

Other meetings of the Corporation shall be held from time to time in such place and state as it may from time to time direct.

IV. At said first meeting said corporators shall choose two vice-presidents, a secretary, and a treasurer of said Corporation, and may choose any other officers or agents whom they deem proper.

The moderator of the Council shall be *ex-officio* president of said Corporation.

The terms of office of the elected officers shall be for one year and until their respective successors may be chosen.

V. Said Corporation shall receive and hold all property, real or personal, of the Council, and all property, real and personal, which may be conveyed to it in trust or otherwise for the benefit of Congregational churches or of any Congregational church; and, acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a Corporation and are in conformity to the constitution, rules, and instruction of the Council.

VI. Said Corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

It shall make to the Council at each of the regular meetings of the Council a full report of its doings since the preceding meeting of the Council.

It may by by-law determine how many members shall constitute a quorum at meetings of the Corporation.

SIMEON E. BALDWIN,
ASHER ANDERSON,
Committee.

Members of the Corporation.

The following were, later in the session, elected in accordance with these by-laws: Rev. Nehemiah Boynton, New York; Rev. Asher Anderson, Massachusetts; Thomas C. MacMillan, Illinois; J. R. Libby, Maine; Charles W. Osgood, Vermont; George A. Brush, New York; John B. Bates, Massachusetts; H. Edward Thurston, Rhode Island; and from Connecticut, Simeon E. Baldwin, John H. Perry, Frederick C. Platt, Alfred Coit, Edwin H. Baker, William H. Catlin, Epaphroditus Peck, William B. Cogswell, William M. Parsons.

Committee of Twenty-Five.

The Committee of Twenty-Five made its report through President Frank K. Sanders, and is as follows:

The Committee of Twenty-Five created by the Council to hold open sessions for the free discussion of the questions of polity raised by the reports of the Committee on Polity and of the Commission of Fifteen on the Relations of the Council to the National Societies begs leave to present its findings and recommendations.

We find from the detailed evidence contained in the report of the Committee on Polity and from the trend of the expressions in the open hearings given by this committee, that the changes in polity adopted by the Council in 1907 are already in effective operation in many states and apparently meet general approval.

We find that the National Council is already an administrative as well as an advisory body. This is seen in the organization and administration of the Board of Ministerial Relief, in the organization of the National Brotherhood through the Council's Committee of Twenty-Nine, and in the creation of the Advisory Committee which has given us the Apportionment Plan.

We find general approval of the development of the administrative functions of the Council as clearly distinguished from functions of legislation and judicature.

We find that the leadership of our moderator has been generally acceptable to our churches and that they would heartily approve its continuance.

We find that the progress of this polity since the organization of the Council, in 1871, which has now established advisory supervision with a view to the administrative efficiency of our common work requires the service of a secretary with a commission from the Council to act as counselor and servant of the churches so far as they are willing to avail themselves of such aid.

We find that there is a large and growing sentiment favorable to administrative relations between the Council as our national representative body and the benevolent societies which are our agencies for work in the field, and favorable in particular to the development of these relations by constituting the delegates to the Council the voting membership of the several societies, with the addition of such members-at-large as may prove to be necessary.

We therefore recommend the following resolutions for adoption by this Council.

(1) Resolved, that the Council recognizes the importance of the recommendations of the Committee on Polity of 1907 with reference to state and district organizations, reaffirms them as being a sound and progressive expression of Congregational polity in the different states, and recommends their general adoption.

(2) Resolved, that the Council approves of the appointment of an Advisory Committee in each district association to

coöperate with the Advisory Committee or the Executive Board of the State Conference in dealing with the general interests of the churches.

(3) Resolved, that this Council recognizes the fact that it is already exercising administrative functions and declares itself in favor of its further development as an administrative body.

(4) Resolved, that this Council is in favor of developing administrative relations between the Council and the National Societies, that it believes the next step in such development consists in constituting the delegates of the Council the voting membership of the several societies with the addition of such members-at-large as may prove to be necessary, and that it refers the practical working out of these new relations to the Commission of Fifteen on Polity, hereinafter mentioned, report to be made to the next regular or special or adjourned session of this Council.

(5) Resolved, that the Council reaffirms its approval of that conception of the office of moderator which encourages the incumbent to assume the task of denominational inspiration and service.

(6) Resolved, that the Council hereby declares in favor of the enlarged conception of the secretaryship, laying upon that office added advisory and administrative service; and the Commission of Nineteen is hereby authorized to select and nominate a general secretary to the Provisional Committee.

(8) Resolved, that the Council appoint a Commission of Fifteen on Polity, empowered to fill its own vacancies, to give consideration to the questions referred to it by this Council, to formulate a consistent and practicable scheme of administration, and to submit to the next Council a constitution and by-laws which embody their judgment, and that this resolution serve as the notification required by the constitution for such amendments.

(9) Resolved, that the Provisional Committee be authorized to provide for the expense of the meetings of this commission and for the expense of the secretaryship as herein outlined.

(10) Resolved, that the questions of more frequent sessions of the Council, the payment of expenses of delegates, and an equal representation of ministers and laymen, and any other questions pertaining to the work of the Commission, be referred to the Commission of Fifteen on Polity.

Rev. William E. Barton, Illinois, described the open sessions of the committee. After general discussion, speakers being limited to five minutes, and the discussion being chiefly directed toward Resolution 4, the report was accepted and the resolutions adopted.

Later in the session there was added to Resolution 5, "It is further resolved that this task be assumed also by the assistant moderators."

The following action was also taken: Upon motion it was voted that the Commission of Nineteen be and hereby is authorized to select and nominate a general secretary to the Provisional Committee.

University Students.

The following resolution was adopted:

In view of the very rapid growth of our State Universities, the large number of students of Congregational affiliation in attendance, the impossibility of the University providing religious education for these students; in view of the fact that this offers a most strategic opportunity for effective and far-reaching religious work, together with a splendid recruiting ground for securing candidates for the Christian ministry, and that these things are commanding the attention of other denominations; and in view of the fact that our Congregational Education Society is so organized as to be able to do work in this connection, by an enlarged interpretation of its function;

Therefore, be it resolved, that the National Council of Congregational Churches urge the Education Society immediately to take such steps as will enable it to give needed coöperation and assistance to State Conferences where this opportunity presses and where an effort is being made adequately to meet the situation, and

Be it further resolved, that the National Council urge the churches to meet their full apportionment to Christian Education, thus supplying the funds necessary for this enlarged work.

Inter-Church Relations.

The resolutions in the report of the Committee on Inter-Church Relations were adopted and the following were elected as delegates to the next meeting of the Federal Council:

Rev. Nehemiah Boynton, New York; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut; Rev. William Hayes Ward, New York; Rev. E. B. Sanford, New York; Rev. W. C. Wheeler, Washington; Rev. Luther R. Dyott, Oregon; Rev. E. Talmadge Root, Rhode Island; Rev. Shepherd Knapp, Massachusetts; Rev. Truman O. Douglass, Iowa; Prof. E. W. Lyman, Maine; George W. Marston, California; Rev. Peter M. Snyder, Illinois; Rev. William T. McElveen, Illinois; Rev. John L. Kilbon, Massachusetts; Rev. Albert H. Jordan, Missouri; Hon. W. W. Mills, Ohio; George W. Baily, New York; Rev. Frank T. Bayley, Colorado; Rev. Newman Matthews, Pennsylvania; Rev. Sydney H. Cox, Pennsylvania; Rev. George B. Waldron, Florida.

Church Property.

Rev. Irving W. Metcalf, Ohio, reported for the Committee on Church Property, and the report was accepted. H. Clark Ford, Ohio, spoke in favor of the adoption of the resolutions. The resolutions were adopted and the following were appointed the Committee on Church Property:

Rev. Irving W. Metcalf, Ohio; Rev. Hubert C. Herring, New York; Rev. Charles H. Richards, New York; Simeon E. Baldwin, Connecticut; Frederick Fosdick, Massachusetts; Rev. Asher Anderson, Massachusetts.

A vote of thanks was extended to Mr. Metcalf for his splendid services rendered for twelve years in this important matter.

Three Hundredth Anniversary.

The following was adopted:

In consideration of the approaching three hundredth anniversary of American Congregationalism in 1920, the General Congregational Association of Minnesota, in its fifty-fifth annual meeting, respectfully suggests to the National Council the appropriateness of the appointment of a commission which shall formulate plans for an adequate celebration of the important event and report the same at the next session of the Council.

Address.

The address on "Partnership of the Church and the Theological Seminary," by President Albert P. Fitch, of Massachusetts, assigned for this session, was deferred till Monday evening and was given at that time.

After the benediction the Council adjourned till Tuesday morning.

Plymouth.

The delegates, to the number of about four hundred, went in the afternoon to Plymouth, Mass., where appropriate exercises were held in the Congregational Church.

SUNDAY, October 16.

President William D. Mackenzie, Hartford Theological Seminary, by appointment of the American Board, preached at the new Old South Church (Rev. George A. Gordon, pastor); text, John iii: 16. The Communion service followed, in which parts were taken by Rev. Edward Riggs, Marsovan, and Rev. Jean F. Loba, California.

At the Union Church (Rev. Allen A. Stockdale, pastor), the moderator, Rev. Nehemiah Boynton, preached; text, 1 Peter v: 7. The Communion was administered by the pastor, Rev. Allen A. Stockdale, and Rev. Nehemiah Boynton.

At the Central Church (Rev. John H. Denison, pastor), Rev. Harry P. Dewey, Minnesota, preached. The Communion was administered by Rev. Herbert D. Gallaudet and Rev. James A. Richards.

Also at Harvard Church, Brookline (Rev. Ambrose W. Vernon, pastor), Rev. W. Horace Day, California, preached. The Communion followed.

Symphony Hall.

At 7.30 P.M. services were held at Symphony Hall, the moderator in the chair. Devotional services were conducted by Rev. Frank W. Hodgdon, Iowa. The Amphion Chorus conducted the music. Rev. Frank G. Smith, Illinois, gave an address on "The Coming Revival," and Mr. Fred B. Smith, International

Secretary of the Young Men's Christian Association, New York, on "The Need of Evangelism."

The benediction was pronounced by Rev. Frank G. Smith.

CONGREGATIONAL HOME MISSIONARY SOCIETY.

On Monday, October 17, the Congregational Home Missionary Society held its session. In the evening the address by Rev. President Albert Parker Fitch, Massachusetts, as appointed by National Council, having been postponed from previous Friday, was delivered.

TUESDAY, October 18.

At nine o'clock Assistant Moderator Nash called the Council to order, and worship was conducted by Rev. John B. Gonzales, Texas.

Better Students for the Ministry.

In line with the suggestions of Moderator MacMillan's address, approval was voted to the effort to secure more and better students for the ministry, headed by the International Committee of the Young Men's Christian Association, and the matter was referred to the Council Commission on Ministerial Education, with power.

Committee on Coöperation with National Conference Charities and Corrections.

The following committee were appointed: Rev. Washington Gladden, Ohio; Rev. Daniel W. Waldron, Massachusetts; Daniel R. Howe, Connecticut; Rev. Albert E. Ricker, Pennsylvania; Rev. William G. Puddefoot, Indiana.

Committee Reports.

It was *voted*, that the committees *ad interim* appointed by this Council prepare their reports in full time for transmission to the secretary for the purpose of printing and distributing the same to the delegates-elect at least one month previous to the session of the National Council.

American Bible Society.

The following was adopted:

Whereas, the administration of the benevolent interests of our churches are directed by the representatives of the churches in the national organization; and

Whereas, the American Bible Society annually invites contributions from Congregational churches for the work of circulating the Bible in coöperation with our churches and missionary societies; and

Whereas, that society, by providing and distributing the Scriptures essential in all missionary enterprises, bears a special relation to our evangelistic work at home and abroad.

Resolved, that the churches be urged to include the American Bible Society, and affiliated societies for Bible work, among the causes to which they contribute in addition to our regular Congregational benevolences.

Rev. Henry O. Dwight made a brief address upon the work of the American Bible Society.

Tribute to Senator Dolliver.

The following was adopted:

The National Council of Congregational Churches, gathered in the Fourteenth Triennial Session in the city of Boston, has recorded itself upon the present relation and duties of the churches to high ideals in political and civic life, and has anew realized to itself the demand of the hour for men of high religious purpose in public life; and in view of the unexpected death of Senator Jonathan P. Dolliver, senior United States Senator from the state of Iowa, whose life has been an inspiration and whose public life has been a conspicuous illustration of distinguished leadership and service in movements directed toward high ideals, therefore—

Resolved, that we express our sense of his death as a great national loss.

Resolved, that we extend our profound sympathy to the family, and especially to Mrs. Dolliver, and also to the state of Iowa in their sorrow.

It is hereby directed that a copy of these resolutions, properly engrossed, be sent to Mrs. Dolliver.

Brotherhood Statistics.

It was *voted*, that the memorials of the Massachusetts General Conference and the National Brotherhood asking for the collection of Brotherhood statistics and the including of a column of such Brotherhood statistics in the Year-Book be approved by the National Council and referred to the Provisional Committee for execution.

Tribute to Julia Ward Howe.

The following was adopted by a rising vote:

The National Council of Congregational Churches desires to honor itself by reverently putting on record at this hour an expression of appreciation of the life and work of Julia Ward Howe.

In all that glorifies womanhood, makes citizenship worthful, and lifts patriotism to its true place, she has been eminent in power.

No cause of human rights or human liberty has lacked her generous support by voice and pen. Her memory will be a perpetual inspiration, the gifts from her spirit will be an abiding factor in American womanhood and in the structure of human institutions.

Sunday-School and Publishing Society.

The following report was submitted by the committee and was referred to the Commission of Nineteen.

In view of the increasing importance of the interests of the society, both to itself and to the churches of this country, and in view of the present success of the large educational work through its publications, and also because of its ownership of a national denominational weekly periodical, *The Congregationalist*, it seems to your committee that its usefulness would be increased by such changes in administration as would give the churches which it represents the widest practicable representation upon its board of directors; we therefore recommend:

That the Sunday-School and Publishing Society so amend its by-laws as to increase the number of its directors from twelve to twenty-four, and also to provide for a local executive committee to conduct the affairs of its business in the interim of the meetings of the board of directors.

We recommend also that the society amend its by-laws by requesting the National Council to nominate said board of directors.

We recommend that the Committee of Nineteen on Polity be empowered, if in its judgment this shall seem wise, to nominate prior to the next annual meeting of the society a list of twenty-four directors, including the twelve names of those now on the society's board.

The movement for more efficient and more economical administration of home missionary work suggests that the missionary department of this society might be wisely merged with the Congregational Home Missionary Society as a special department of the latter's work. The splendid traditions of the work under its present auspices arguing against this change, as also the difficulties involved in such a readjustment, are fully recognized, and it is easily possible that the merger would be undesirable, but it is recommended that the Sunday-School and Publishing Society and the Home Missionary Society take the question under careful consideration with a view to such readjustment if that shall seem wise.

Condolence to President Eaton.

It was voted to send a telegram of condolence to President Edward D. Eaton, in view of his sudden affliction.

Congregational Brotherhood.

The following was adopted:

Resolved, that the Brotherhood, having been organized under the direction of the National Council, be recognized as a department of the National Council, and that the Council appoint a committee on Brotherhood at each session of the Council, to assist in directing the work of the Brotherhood, consisting of the moderator, the secretary, and three other men.

There were chosen for this committee, in addition to the Moderator and Secretary, David P. Jones, Minnesota; George E. Keith, Massachusetts; Lewis A. Crossett, Massachusetts.

Memorial.

The following memorial from the Essex North Conference, Massachusetts, was presented by the Business Committee and referred to the Industrial Committee to report at the next Council.

Resolved, that the Conference favors the existence of a *Civic Committee* in each church, also one for each Association, as well as one for each State Conference and our National Council.

That such committees, representing the different Protestant Christian churches, should federate so as to present a united effort.

That we memoralize our next National Council to take steps toward the consummation of such a system throughout the United States.

Commission of Nineteen.

The Nominating Committee reported the following as the Commission of Fifteen recommended by the Committee on Polity, and they were elected.

President Frank K. Sanders, Kansas; Rev. Henry A. Stimson, New York; President Charles S. Nash, California; Rev. William E. Barton, Illinois; Rev. Oliver Huckel, Maryland; Lucien C. Warner, New York; Rev. Charles S. Mills, Missouri; Rev. Rockwell H. Potter, Connecticut; John M. Whitehead, Wisconsin; Frank Kimball, Illinois; Prof. Williston Walker, Connecticut; Henry H. Beardsley, Missouri; Rev. Henry H. Kelsey, Ohio; Pres. Edward D. Eaton, Wisconsin; William W. Mills, Ohio.

At a subsequent session there were added Samuel B. Capen, Massachusetts; Arthur H. Wellman, Massachusetts; Rev. Nehemiah Boynton, New York; Rev. Raymond Calkins, Maine.

Congregational Board of Ministerial Relief.

Mr. B. H. Fancher, treasurer, reported, and Rev. William A. Rice, secretary, for the Congregational Board of Ministerial Relief. Both reports were accepted.

A vote of thanks was passed to Mr. B. H. Fancher for his gratuitous services as treasurer.

Address.

Lucien C. Warner, New York, gave an address on "Larger Things for Ministerial Relief."

The sessions of the Congregational Sunday-School and Publishing Society were held, beginning at 10 o'clock and continuing until noon.

A recess was taken until 2 P.M.

TUESDAY AFTERNOON, October 18, 2 to 2.30 o'clock.

At 2 P.M. the Council was called to order by the moderator. Devotions were conducted by Rev. William W. McLane, Connecticut.

Comity, Federation, and Unity.

The report of the Committee on Comity, Federation, and Unity was presented by Rev. William H. Ward, New York. The report was accepted and later the following resolution was adopted:

Resolved, that the National Council sincerely desires that the negotiations for union with the United Brethren and the Methodist Protestant denominations should be carried forward, and greatly regrets that circumstances have delayed favorable action since the last meeting of the National Council. We desire that the Committee on Comity, Federation, and Unity to be appointed shall proceed with this purpose in such ways as may appear to them wise and hopeful, and that the Committee shall have power to add to its number for needed special service and to fill vacancies.

The following were appointed as the Committee on Comity, Federation, and Unity:

Rev. William H. Ward, New York; Rev. Elias B. Sanford, New York; Rev. Jean F. Loba, California; Rev. John H. Lucas, Pennsylvania; Rev. Burton W. Lockhart, New Hampshire; Rev. Jay T. Stocking, Massachusetts; Rev. Francis J. Van Horn, Washington; Rev. Frank E. Jenkins, Georgia; Rev. Homer W. Carter, Wisconsin; Rev. John A. Bradshaw, Ohio; Rev. Joseph H. Chandler, Illinois; Rev. Charles M. Sheldon, Kansas; Frank D. Taylor, Michigan; Edward M. Bassett, New York; Pres. Alfred T. Perry, Ohio.

Special Commission on Church Unity.

The following was adopted by a rising vote:

Whereas, the last Lambeth Conference of the Anglican Communion, which was held in London in 1908, lifted up the ideal of church unity in these words: "We must set before us the Church of Christ as he would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fullness of God. We dare not, in the name of peace, batter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire, not compromise but comprehension, not uniformity but unity." And whereas the Anglican bishops further recommend that for this end conference of ministers and laymen of different Christian bodies be held to promote a better mutual understanding; and we on our part would seek, as much as lieth in us, for the unity and peace of the whole household of faith; and, forgetting not that our forefathers, whose orderly ministry is our inheritance, were not willingly separatists, we would loyally contribute the precious things, of which as Congregationalists we are stewards, to the Church of the future; therefore this Council would put on record its appreciation of the spirit and its concurrence in the purpose of this expression of the Lambeth Conference; and voice its earnest hope for closer fellowship with the Episcopal Church in Christian work and worship.

It is further recommended that this matter be referred to the committee on overtures from the Episcopal Church to act as our representatives in carrying out the spirit and in furthering the intent of this resolution.

It was *voted* that in view of the possibility of fraternal discussion of church unity suggested by the Lambeth Conference of Anglican bishops, 1908, a special commission of five representatives be appointed to consider any overtures that may come to our denomination as a result of this conference.

There were appointed as such a commission: Rev. Newman Smyth, Connecticut; Rev. Raymond Calkins, Maine; Rev. Samuel H. Woodrow, Washington, D. C.; C. A. Gower, Michigan; Elliot S. Miller, Iowa.

"The American Missionary."

The following was adopted:

Resolved, that this National Council, convened in Boston, expresses its gratification in the progress which has been made in the consolidation of our missionary magazines and in the fact that the six homeland societies, in accordance with the recommendation of previous councils, have united their magazines in a single joint publication, *The American Missionary*, in which there is given each month a survey of the benevolent and missionary work of our churches in this country; and the Council earnestly recommends all our pastors and churches to extend the circulation of this magazine, endeavoring to secure at least one hundred thousand subscribers, and find a place for it in every family.

Child Labor.

The following was adopted:

The Massachusetts Child Labor Committee requests the endorsement by your convention, now being held in Boston, of its night messenger bill. This bill will be introduced in the coming session of the Massachusetts legislature. It is being introduced throughout the country through the efforts of the national committee with which our organization is affiliated.

The bill will prohibit the employment of children in the night messenger service. Throughout the United States the investigation of the National Child Labor Committee has revealed the existence of this evil. The Child Labor Committee has made in Massachusetts an investigation of conditions in six of the largest cities, and has found here the same horrible conditions which exist in the service throughout the country.

We are attempting to secure the endorsement of various denominational conventions and should be glad to present the matter to your convention if there is opportunity, or at any rate to secure a vote of your convention endorsing the bill.

Next Meeting.

It was *voted,* that the Provisional Committee be instructed to call the triennial session of the Council of 1913 in the spring or early summer of that year.

Minutes of 1907.

It was *voted,* that the Registrar be instructed to insert in the Minutes of this session the fact that the recommendations of the Committee on Polity as reported to the Council of 1907 by that committee were adopted.

It was voted to take a recess until 9 A.M. Thursday.

Sessions of the Congregational Church Building Society and Congregational Education Society were held, closing at 9.30 P.M.

WEDNESDAY, October 19.

Sessions of the American Missionary Association.

THURSDAY MORNING, October 20.

At 9 A.M. the Council was called to order by the moderator, and devotions conducted by Rev. Ernest B. Allen, Ohio.

Disciples Jubilee Convention.

President Alfred T. Perry, Ohio, reported as delegate to the Jubilee Convention of the Disciples of Christ.

Burial Customs.

Rev. Quincy L. Dowd, Illinois, presented the following memorial from the Rockford Association:

"In view of the immemorial connection of the church with funeral obsequies and burial of the dead, by its control and conduct of the same; in view of the present-day unnecessary costs and extravagant customs which have grown into unbearable abuses; in view of the increasing burdensomeness and display connected with modern funeral and burial usages, and this, too, in face of increased cost of living which bears so crushingly upon the great body of wage earners and the salaried class alike; in view also of ascertained facts as to living wage and the inadequate scale of family income to meet the rising schedule of prices for bare necessities;

"*Resolved*, that the duty devolves upon the church to lead in a reform to secure simplified ceremonies and to encourage economical management in ordering Christian burial.

"That thorough investigation be undertaken through the Industrial Committee of the National Council to discover what efforts may be made wisely to secure improved burial laws, and that a movement be started in favor of such municipal control of the undertaking business as shall protect the people from unjust claims and charges and for the municipal ownership of cemeteries.

"It is hereby recommended that the National Council of churches, through its Industrial Committee, take up the matter of burial costs with corresponding committees of other denominational bodies, that there may be concerted effort to obtain relief for the people from the excessive burdens imposed by the unregulated and uncontrolled usages now in vogue.

"Everybody must die; somebody must bury everybody.

"Congregational churches have had to do first things, and being first to do them, this effort to protect and help the people deals with last things and is a necessity."

After remarks by Mr. Dowd, the resolution was referred to the Industrial Committee.

Congregational Church Building Society.

The following resolution was adopted:

Whereas, the recent "Together Campaign" has removed the burdensome and crippling debts of the American Board, the Home Missionary Society, and the American Missionary Association, thus equipping them for new efficiency in their work, and in this movement the Church Building Society heartily coöperated, although it had no debt; and

Whereas, the need for aid has very greatly increased in recent years, so that the appeals of new and needy churches far exceed the ability of the Church Building Society to make prompt response to them, and there is a constant waiting list of scores of churches whose success and even life are threatened unless they can soon be helped; and

Whereas, the development of our power as an agency for the spread of the kingdom of Christ throughout the world depends upon the successful development of our churches;

Resolved, that an immediate effort should be made to rescue these distressed and imperiled churches by means of largely increased contributions through the Church Building Society; and to this end the Council urges that the full apportionment in contributions to the Church Building Society be given each year; and that by special individual gifts the Parsonage Loan Fund should be increased from $125,000 to $200,000, and the Church Loan Fund should be increased from $800,000 to $1,000,000; and it recommends that the society put forth every effort to secure these desired results before the meeting of the next Triennial Council.

Ministerial Education.

The following were elected the Committee on Ministerial Education:

President William D. Mackenzie, Connecticut; President Henry C. King, Ohio; Clarence W. Bowen, New York; Rev. Carl S. Patton, Michigan; President Joseph H. George, Missouri; Rev. Andrew B. Chalmers, Massachusetts; President Ozora S. Davis, Illinois; Rev. Herbert L. Wooding, Maine; Rev. Charles R. Brown, California; President Charles F. Thwing, Ohio; Rossiter W. Raymond, New York; President Henry K. Warren, South Dakota.

Religious Education.

The following were elected the Committee on Religious Education:

Prof. Edward I. Bosworth, Ohio; President Mary G. Woolley, Massachusetts; President James A. Blaisdell, California; Samuel T. Dutton, New York; Rev. J. Percival Huget, Illinois; Rev. William A. Bartlett, Connecticut; Rev. George S. Rollins, Massachusetts; Rev. Charles L. Morgan, Illinois; President J. H. T. Main, Iowa.

Secretary.

After remarks regarding his work by Secretary Anderson, President Frank K. Sanders, Kansas, nominated Mr. Anderson, and he was elected secretary by ballot.

Treasurer.

Upon nomination by Rev. C. Thurston Chase, Pennsylvania, Rev. Joel S. Ives, Connecticut, was elected by ballot registrar and treasurer.

Auditor.

It was *voted,* that the registrar cast the ballot of the Council for David N. Camp, Connecticut, for auditor.

Finances.

It was *voted,* that the churches be requested to contribute at the rate of three cents per member for the year 1911; that the treasurer, with the approval of the Provisional Committee, be authorized to borrow not to exceed the sum of three thousand dollars for the expenses of the Council; that all bills for expenses incurred by or on behalf of the Commission of Nineteen or any member thereof, before being paid by the treasurer, shall be approved in writing by the individual member or members of the commission by or for whom such bills were incurred, and also by the chairman of the commission at the time such bills were incurred.

Committee on Apportionment Plan.

Samuel T. Johnson, Minnesota, reported for the Committee of Eleven as follows:

Your committee's duty was defined in the vote establishing it as follows: "To consider the present situation of the Apportionment Plan, to pass upon memorials and proposals which are made to this Council regarding it or which may be brought to the committee's attention at one or more public hearings, and to recommend ways and means whereby the Plan may be more fully carried out."

In accordance with this vote, your committee, nine of whose eleven members reported for service, has held three public hearings, at two of which representatives of the Woman's Boards were present, has conferred with a large number of individuals, has given consideration to three memorials from State Conferences and one from secretaries of the Benevolent Societies, and, as a result of the information thus gathered, and of their own deliberation, beg leave unanimously to recommend to the National Council the adoption of the following:

1. *Resolved*, That the Council hereby reaffirms the approval given to the Apportionment Plan in 1907 and recognizes it as the fundamental financial policy of our Congregational missionary work.

2. *Resolved*, That a National Council Apportionment Commission be established, to consist of one representative appointed by each of the following organizations: The American Board of Commissioners for Foreign Missions, the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, the Congregational Sunday-School and Publishing Society, the Congregational Board of Ministerial Relief, the Woman's Board of Missions, the Woman's Board of Missions of the Interior, the Woman's Board of Missions for the Pacific, the Woman's Home Missionary Federation, the Congregational Brotherhood of America; and six members elected by the Council from different sections of the country, together with the Secretary of the Council *ex officio*. The duty of this Commission shall be (1) to adopt a general budget containing the amounts to be asked for the several Benevolent Societies; (2) to employ such means as may seem desirable in administering the Apportionment Plan so as to secure from the churches adequate support for Congregational missionary and benevolent enterprises. Such persons as are thus chosen shall, prior to December 31, 1910, be called together for organization of the Commission by the one first named among those elected by the Council. Until such organization is completed, the present Advisory Committee, whose place this Commission takes, is asked to continue its work. The Council members are authorized to fill any vacancies occurring in their number.

3. *Resolved*, That in order to provide for the work of this Commission, and also for such administrative expenses of State apportionment committees as shall be approved by the Commission, the Benevolent Societies be asked to make appropriations in accordance with their respective shares of the Apportionment. No appropriation shall be used for the salaries of State officers as such.

4. *Resolved*, That, pending the establishment of the Apportionment Commission and the consequent inclusion of the Woman's Boards as a constituent part of the Apportionment Plan, the Council recommends (1) that for the year 1911 the apportionments for the work of these Boards be included as a supplementary statement in the communications of the State and Association committees to the local churches; (2) that woman's work be represented on State apportionment committees.

5. *Resolved*, That, beginning with 1911, the figures of contributions from the churches to the Benevolent Societies published in the Year-Book be secured by the Secretary of the National Council from the treasurers of these Societies; that a column be provided for the Woman's Boards as well as for each one of the seven Societies, with a total of the same; a column for other Congregational benevolence and one for other benevolence not Congregational. For purposes of comparison, but not for publication, the church clerks shall still be asked for figures of contributions to the Societies. The principles and methods in accordance with which the Society treasurers shall tabulate the figures of contributions shall be determined by them only after consultation between them and the Apportionment Commission.

6. *Resolved*, That in order to simplify the furnishing of these figures and also the general Apportionment situation, the Apportionment Commission is instructed to bring to the attention of the Societies the wisdom of adopting a common fiscal year.

7. *Resolved*, That the Council believes the Apportionment already made by the Advisory Committee should be loyally accepted by the States for 1910 and for 1911, but that as early as possible during 1911, and yearly thereafter, there should be held a consultation between the Apportionment Commis-

sion and representatives of the State apportionment committees, at which the whole matter of the sums apportioned to the different sections of the country and the several States should be thoroughly considered, and, if possible, a unanimous agreement secured as to both the principles and the details of such Apportionment. The Council also recommends the holding of similar consultations between State committees and local Association committees, and between local Association committees and their churches.

The report was accepted and the resolutions adopted.

In accordance with Resolution 2 the following were chosen:

Samuel T. Johnson, Minnesota; Roger Leavitt, Iowa; Frederick M. Wilcox, California; A. W. Farlinger, Georgia; Rev. Charles C. Merrill, Massachusetts; Theodore M. Bates, Ohio.

Homestead Association.

The appeal from the president of the Woman's Homestead Association was referred to the Industrial Committee.

Church Architecture.

Rev. Frank Dyer, Illinois, presented the following resolution, which was adopted:

Resolved, that the memorial from the Congregational Ministerial Union of Chicago and the Congregational Conference of Illinois regarding the architecture of our church buildings be referred to the Congregational Church Building Society with the approval of this Council; and the Council urges our churches, especially those which hope to receive the aid of the denomination in erecting their houses of worship, to confer with the Church Building Society before they begin to build, that they may receive suggestions about their plans.

Petition to the State Department.

The following resolution was adopted:

Miss Ellen M. Stone, an honored missionary of the American Board, was held captive by brigands in Turkey in 1901 and 1902. The United States government had no funds to pay the ransom demanded, but the State Department announced that, if private citizens would advance the money at once, it would urge Congress to repay them. The release was delayed for nearly six months until the sum demanded was collected from individual contributors.

Three years ago the President of the United States and the State Department sent such recommendation to Congress, and a bill appropriating sixty-six thousand dollars for this purpose has twice passed the Senate and is now in the House Committee.

The National Council of Congregational Churches in session at Boston joins with the American Board in respectfully urging the House of Representatives to pass this measure in the interests of national honor and justice.

Statistics.

It was *voted*, that the Provisional Committee be authorized to make such an adjustment of the statistics of the Year-Book as may be deemed best to them.

Ministerial Relief.

The following was adopted:

In view of the possible enlargement of the administrative function of the National Council, and in view of the fact that the work of ministerial relief is the conspicuous experiment in administrative work now being carried on by the National Council,

Voted, that the Commission of Nineteen in the course of its investigations be asked especially to review the work of ministerial relief as to efficiency and economy, and make recommendations at the next regular adjourned or special meeting of the Council.

Religious Education.

It was *voted*, that the memorials on Religious Education be referred to the committees on Ministerial and Religious Education.

Congregational Board of Ministerial Relief.

The following were chosen as the Board of Ministerial Relief:

Rev. Henry A. Stimson, New York; Rev. Louis F. Berry, Connecticut; Rev. Asher Anderson, Massachusetts; Guilford Dudley, New York; H. Clark Ford, Ohio; Rev. George R. Merrill, Minnesota; Martin Welles, Connecticut; Rev. Charles H. Richards, New York; Lucien C. Warner, New York; Rev. Frank J. Goodwin, Washington, D. C.; Rev. Nehemiah Boynton, New York; Rev. Joseph H. Selden, Connecticut; B. H. Fancher, New York; Rev. Samuel L. Loomis, New Jersey; Rev. Ambrose W. Vernon, Massachusetts.

Ministerial Education.

Instead of Recommendation 3 of the report of the Committee on Ministerial Education, the following was adopted:

That the Council urge the Congregational Education Society to coöperate with the commission in all possible ways, and in particular to supply the funds required for the expert initiation and development of the work.

Religious Education.

President Frank K. Sanders reported in behalf of the Committee on Religious Education. The report was accepted and the recommendations adopted with the following addition to Resolution 6:

" It also authorizes its committee to promote in wise ways the active coöperation of all our available agencies and resources in religious education."

Rev. Benjamin S. Winchester, educational secretary of the Congregational Sunday-School and Publishing Society, was introduced to the Council and made a short address.

A recess was taken till afternoon.

THURSDAY AFTERNOON.

The moderator called the Council to order at 2 P.M.

Memorial Service.

An impressive memorial service was held in honor of Mrs. Julia Ward Howe. "Jerusalem, the golden," was sung, prayer offered by Rev. Stephen A. Norton, Massachusetts, and remarks were made by President George A. Gates, Tennessee, and Rev. William N. DeBerry, Massachusetts. Mr. Amos R. Wells, editor of the *Christian Endeavor World*, read his poem in memory of Julia Ward Howe.

Ministerial and Religious Education.

Rev. James G. Merrill, Massachusetts, for the committee to which was referred the allied reports of the committees on Ministerial Education and Religious Education and the memorials bearing the same, made the following report, which was adopted:

"We declare the conviction that the underlying principles of these two reports are vital in respect of the perpetuation of Congregationalism.

"Our faith and order from its very inception has put vast emphasis upon intelligent faith, to secure which makes an educated ministry a necessity.

"No finer witness to this fact can be found than the planting in its earliest hours by the founders of Congregationalism in America of Harvard College, dedicated to the equipment of a scholarly pulpit, and each added institution of learning in the long array of Congregational academies and colleges makes manifest this cardinal truth.

"But the ministry must be met by an intelligent church if its intellectual might is to be maintained. The rising and potent movement in the direction of religious education is an essential ally in this regard.

"In view of these principles, we recognize the remarkable ability of the reports of the committees appointed by the Cleveland Council to consider this most important matter. We also suggest to the Council that, after listening to the chairmen of the two committees, they recommend the measures which the report suggests, and, so far as is consistent in the direction of the end that Congregationalism may alike be worthy of its past and equal to the opportunities of the days before it, adopt them."

Evangelistic Committee.

Rev. George L. Cady, Massachusetts, in behalf of the Evangelistic Committee made an address.

Minutes.

The registrar was authorized to prepare the Minutes of the Council for publication.

The Council adjourned to 7.30 P.M. At 4.30, after the adjournment, it was learned that President Marion L. Burton, Massachusetts, had arrived, and by request he gave an address on "The American College."

THURSDAY EVENING.

The Council was called to order by the moderator, and Rev. Arthur Little, Massachusetts, conducted worship.

Resolution of Thanks.

The following was adopted:

"One of the signal features of this meeting of the National Council and the large societies has been the promotion of friendship. A truer devotion to the Christian cause has been engendered, as in the daily intercourse attending to great things we have strengthened the fraternal ties. Recognizing the incalculable value of personal fellowship, we deeply appreciate the services of all who have contributed to the pleasure and profit of our stay. We heartily express our thanks to his Excellency Governor Draper, and to his Honor Mayor Fitzgerald, for the welcome afforded us on behalf of the Commonwealth and the Municipality; to the Boston press for its full and intelligent report of the session; to the Committee of Thirty for its admirable and complete arrangements; to all who under them have given their services in so many ways; to the people of the churches of Boston and vicinity for their generous hospitality; to the friends in Andover, Bradford, and Plymouth for the gracious receeption on the occasion of the pilgrimages to those historic towns; to those who have had in charge the very complex program which has moved with such remarkable smoothness; and to the Rev. Daniel W. Waldron for the gavel which has been used during the meetings.

Address.

President Marion L. Burton, Massachusetts, gave an address on "The Religious Education of Our Youth."

The choir rendered the anthem, "The heavens are telling."

Address.

The concluding address of the Council was given by Rev. W. Horace Day, California, on "The Supremacy of Jesus Christ."

Closing Exercises.

Final words were spoken by the moderator; "Jesus shall reign where'er the sun" was sung; after which the Fourteenth Triennial Session of the National Council was declared dissolved, and the benediction was pronounced by the moderator.

NEHEMIAH BOYNTON, *Moderator.*

JOEL S. IVES, *Registrar.*

LEON C. SCHNACKE,
GEORGE T. MCCOLLUM,
Assistant Registrars.

OFFICERS.

The fifteenth triennial session of the National Council will be held in Kansas City, Mo., 1913.

OFFICERS FOR THE SESSION OF 1910.

Moderator, Rev. NEHEMIAH BOYNTON, New York.
Assistant Moderators, President CHARLES S. NASH, California.
Rev. ARTHUR H. SMITH, China.

Secretary, Rev. ASHER ANDERSON, Massachusetts.
Registrar and Treasurer, Rev. JOEL S. IVES, Connecticut.
Assistant Registrars, Rev. LEON C. SCHNACKE, Kansas.
Rev. GEORGE T. MCCOLLUM, Illinois.

OFFICERS FOR 1910–1913.

The moderators hold office until their successors are chosen; and the presiding moderator appoints a committee of nominations at the opening of the next session. The following officers and committees were elected for the next three years:

Secretary, Rev. ASHER ANDERSON, of Massachusetts.
Registrar and Treasurer, Rev. JOEL S. IVES, of Connecticut.
Auditor, DAVID N. CAMP, of Connecticut.

COMMITTEES — 1910–1913.

COMMITTEES OF SESSION.

Apportionment. — Samuel T. Johnson, Minnesota; Rev. Clarence F. Swift, Massachusetts; Roger Leavitt, Iowa; Lewis P. Haight, Michigan; Rev. Charles C. Merrill, Massachusetts; Rev. Lewis T. Reed, New York; Prof. Louis F. Anderson, Washington; George S. Talcott, Connecticut; Prof. Arthur L. Gillette, Connecticut; George M. Vial, Illinois; Rev. Edwin R. Smith, New Hampshire.

Business. — Rev. Frank Newhall White, Illinois; H. Clark Ford, Ohio; Rev. William Horace Day, California; Rev. Harry P. Dewey, Minnesota; Rev. Henry H. Kelsey, Ohio.

Commission of Twenty-Five. — Rev. Henry A. Stimson, New York; Rev. John P. Sanderson, Michigan; President Ozora S. Davis, Illinois; President S. B. L. Penrose, Washington; Prof. E. Lyman Hood, Georgia; Edward H. Pitkin, Illinois; President George A. Gates, Tennessee; Henry M. Beardsley, Missouri; Rev. William R. Campbell, Massachusetts; Rev. Frederick H. Page, Massachusetts; Rev. William Hayes Ward, New York; Rev. Charles S. Mills, Missouri; John M. Whitehead, Wisconsin; Rev. William E. Barton, Illinois; Rev. John B. Gonzales, Texas; Rev. G. Glenn Atkins, Rhode Island; William W. Mills, Ohio; David P. Jones, Minnesota; President Charles S. Nash, California; President Frank K. Sanders, Kansas; Rev. Samuel H. Woodrow, Washington, D. C.; Rev. Edgar L. Heermance, Minnesota; Rev. Rockwell Harmon Potter, Connecticut; Rev. Calvin M. Clark, Maine; Rev. Albert E. Dunning, Massachusetts.

Credentials. — Rev. Thomas Chalmers, New Hampshire; Lewis P. Haight, Michigan; Rev. Francis J. Van Horn, Washington.

Finance. — Alfred Coit, Connecticut; Levi A. Fuller, New Hampshire; Guilford Dudley, New York.

Incorporation, Special Committee on. — Simeon E. Baldwin, Connecticut; Charles E. Mitchell, Connecticut; Rev. Asher Anderson, Massachusetts.

Ministerial and Religious Education. — Rev. James G. Merrill, Massachusetts; Rev. William H. Warren, Michigan; Rev. William F. Stearns, Connecticut.

Nominating. — Rev. James A. Adams, Illinois; Rev. Charles E. Jefferson, New York; Rev. James P. Hoyt, Florida; Rev. Herbert A. Jump, Connecticut; William H. Lewis, Washington.

Order of Public Worship. — Rev. Charles H. Richards, New York; Rev. Lucius H. Thayer, New Hampshire; Rev. D. Baines-Griffith, New York; Rev. Charles H. Cutler, Maine; Rev. Frank W. Hodgdon, Iowa; Rev. Henry H. Tweedy, Connecticut.

Religious Education. — Prof. Edward I. Bosworth, Ohio; President Mary G. Woolley, Massachusetts; President James A. Blaisdell, California; Samuel T. Dutton, New York; Rev. J. Percival Huget, Michigan; Rev. William A. Bartlett, Connecticut; Rev. George S. Rollins, Massachusetts; Rev. Charles L. Morgan, Illinois; President J. H. T. Main, Iowa.

Sunday-School and Publishing Society, Commission of Nine on. — Rev. Samuel G. Smith, Minnesota; Hon. Thomas C. MacMillan, Illinois; Rev. S. Parkes Cadman, New York; President David N. Beach, Maine; E. K. Warren, Michigan; James Logan, Massachusetts; Rev. William H. Buss, Nebraska; Rev. Charles H. Small, New York; Rev. Samuel Greene, Washington.

Temperance. — Rev. John Faville, Wisconsin; Rev. Peter A. Cool, New York; Rev. Frank G. Smith, Illinois; Henry H. Spooner, Connecticut; Rev. Howard H. Russell, New York.

COMMITTEES AD INTERIM.

Provisional. — Frank Gaylord Cook, Massachusetts; Rev. Nehemiah Boynton, New York; Rev. Elmer W. Butler, Alabama; Rev. Harry P. Dewey, Minnesota; Rev. Samuel I. Hanford, Nebraska; Rev. Alexander Lewis, Missouri; Galen C. Moses, Maine; President Henry E. Thayer, Kansas; Rev. N. McGee Waters, New York; Rev. Asher Anderson, Massachusetts; Rev. Joel S. Ives, Connecticut.

Publishing. — Thomas Todd, Masaschusetts; Rev. Howard A. Bridgman, Massachusetts; Phineas Hubbard, Massachusetts; Rev. Joel S. Ives, Connecticut; Rev. Asher Anderson, Massachusetts.

Congregational Board of Ministerial Relief. — Rev. Henry A. Stimson, New York; Rev. Louis F. Berry, Connecticut; Rev. Asher Anderson, Massachusetts; Guilford Dudley, New York; H. Clark Ford, Ohio; Rev. George R. Merrill, Minnesota; Martin Welles, Connecticut; Rev. Charles H. Richards, New York; Lucien C. Warner, New York; Rev. Frank J. Goodwin, Washington, D. C.; Rev. Nehemiah Boynton, New York; Rev. Joseph H. Selden, Connecticut; B. H. Fancher, New York; Rev. Samuel L. Loomis, New Jersey; Rev. Ambrose W. Vernon, Massachusetts.

Apportionment Plan. — Samuel T. Johnson, Minnesota; Roger Leavitt, Iowa; Frederick M. Wilcox, California; Alexander W. Farlinger, Georgia; Rev. Charles C. Merrill, Massachusetts; Theodore M. Bates, Ohio; Rev. Asher Anderson, Massachusetts (Secretary National Council); Samuel B.

Capen, Massachusetts (A. B. C. F. M.); Rev. Hubert C. Herring, New York (C. H. M. S.); Charles A. Hull, New York (A. M. A.); Rev. Frederick H. Page, Massachusetts (C. E. S.); Rev. William Hayes Ward, New York (C. C. B. S.); Rev. Clarence F. Swift, Massachusetts (C. S. S. and P. S.); Dr. Lucien C. Warner, New York (C. B. M. R.); Miss Sarah Louise Day, Massachusetts (W. B. M.); Miss Flora Starr, Illinois (W. B. M. I.); Mrs. Harry R. Miles, California (W. B. M. P.); Mrs. B. W. Firman, Illinois (W. H. M. F.); Frank H. Brooks, Vermont (Cong. Brotherhood).

Brotherhood. — Rev. Nehemiah Boynton, New York; Rev. Asher Anderson, Massachusetts; David P. Jones, Minnesota; George E. Keith, Massachusetts; Lewis A. Crossett, Massachusetts.

Calvin Centenary. — Prof. Williston Walker, Connecticut; Prof. Arthur C. McGiffert, New York; Rev. Ambrose W. Vernon, Massachusetts.

Church Property. — Rev. Irving W. Metcalf, Ohio; Rev. Hubert C. Herring, New York; Rev. Charles H. Richards, New York; H. Clark Ford, Ohio; Simeon E. Baldwin, Connecticut; Frederick Fosdick, Massachusetts; Rev. Asher Anderson, Massachusetts.

Church Unity. — Rev. Newman Smyth, Connecticut; Rev. Raymond Calkins, Maine; Rev. Samuel H. Woodrow, Washington, D. C.; C. A. Gower, Michigan; Elliott S. Miller, Iowa.

Comity, Federation, and Unity. — Rev. William Hayes Ward, New York; Rev. Elias B. Sanford, New York; Rev. Jean F. Loba, California; Rev. John H. Lucas, Pennsylvania; Rev. Burton W. Lockhart, New Hampshire; Rev. Jay T. Stocking, Massachusetts; Rev. Francis J. Van Horn, Washington; Rev. Frank E. Jenkins, Georgia; Rev. Homer W. Carter, Wisconsin; Rev. John W. Bradshaw, Ohio; Rev. Joseph H. Chandler, Illinois; Rev. Charles M. Sheldon, Kansas; Frank D. Taylor, Michigan; Hon. Edward M. Bassett, New York; President Alfred T. Perry, Ohio.

Corporation. — Simeon E. Baldwin, Connecticut; John H. Perry, Connecticut; Frederick C. Platt, Connecticut; Alfred Coit, Connecticut; Hon. Thomas C. MacMillan, Illinois; J. R. Libby, Maine; Edwin H. Baker, Connecticut; William H. Catlin, Connecticut; Charles W. Osgood, Vermont; Dr. George A. Brush, New York; Epaphroditus Peck, Connecticut; J. P. Bates, Massachusetts; H. Edward Thurston, Rhode Island; William B. Cogswell, M.D., Connecticut; William M. Parsons; Connecticut.

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Wilson, Rev. John W., Lake Geneva, Wis.
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*Wright, Rev. Reuben B., Boise, Ida.
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